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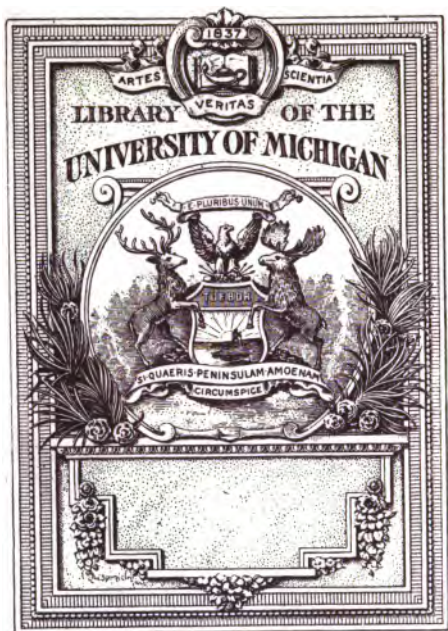
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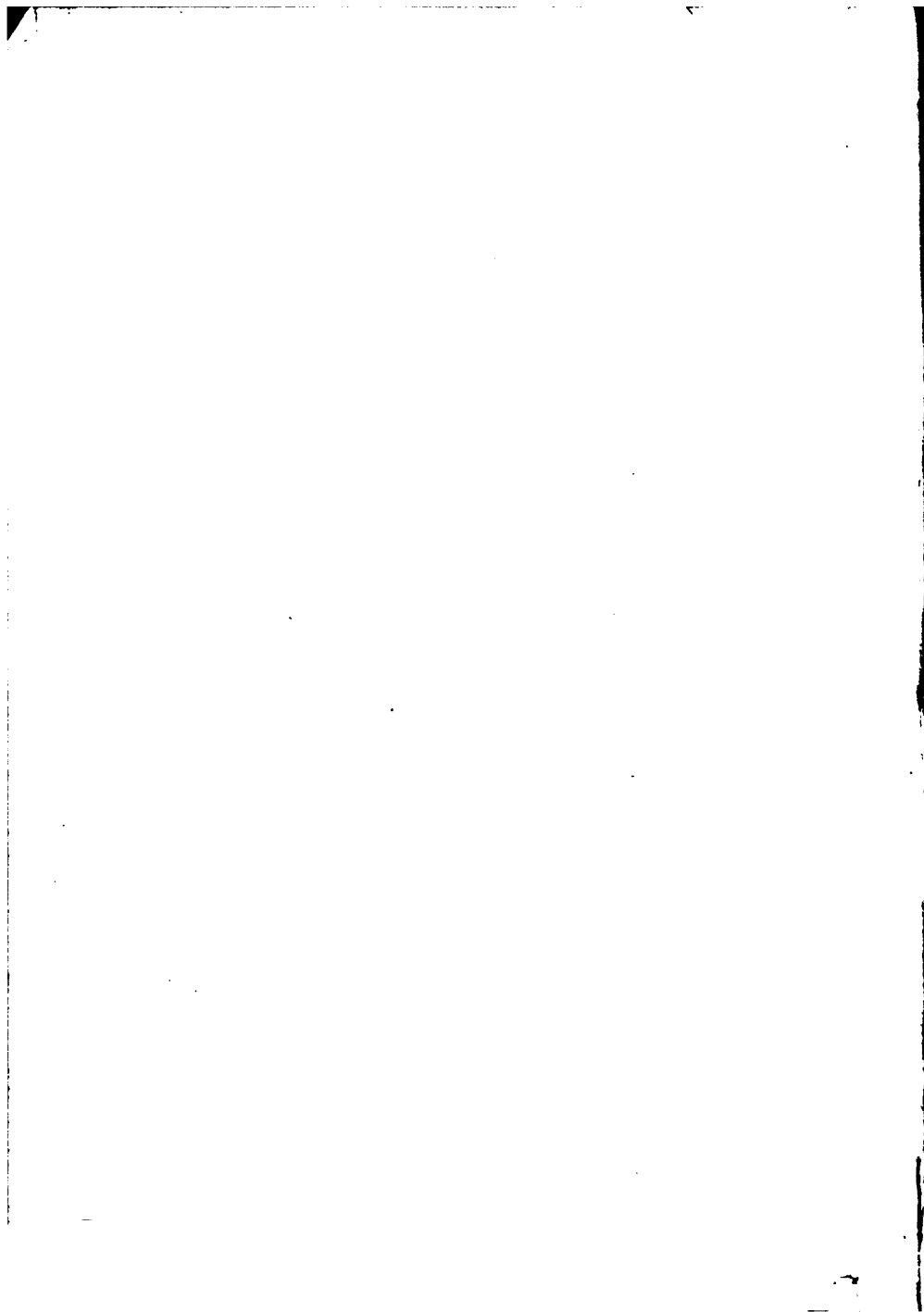
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# ART OF GRIPPING MEN

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# Art of Gripping Men

BY

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PROVIDENCE, R. I.



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*TO HER,  
whose tireless devotion in His work,  
has been a constant inspiration  
in these writings  
I dedicate this volume.  
My wife.*

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## DECLARATION.

IN this practical age, when men are re-discovering themselves in the Church; when the men of the Church are manifesting an increasing concern for the men not of the Church; when ministers are practicing Pastoral Evangelism, and laymen are executing Personal Evangelism, this book, *Art of Greeting Men*, enters upon its mission in the Church, the hand book of all who would achieve in Practical Evangelism.

The Principles running through this treatise are from the Old Book that has been Tried and is True. The practices recorded herein are from those of the active pastorate, covering a period of fifteen years, acceptable to Men, honored of God.



## **CHAPTER I.**

### **PARALYSIS OF MEN'S HEARTS.**

ONE of the imperative needs of the age, is to know how to more successfully get men and Christ together, on the meeting ground of the Word. That saved men may become more influential in bringing other men to Christ in the Extension of the Kingdom, is the purpose in the studies in the Art of Gripping Men.

### **EMPTY PEW.**

In a great American city, the editor of a popular paper, set himself the task of discovering why so many men are away from the Church. He sent out letters to a number of men representing various vocations, asking them to tell why they were not in the Church on the Lord's Day. After the replies were in and studied, the reading public was given the conclusions reached: Men do not go to Church because they do not want to attend. Men are not in the Church because they prefer to remain without. And there the case was rested.

But this finding does not satisfy the student of conditions. A greater and more difficult work re-

mains to be done. And we are now engaged in the larger toil of discovering the causes which produced the inclination to remain apart from the house of worship on the Sabbath, and which induced the choice which made the inclination a reality. Men have reasons for what they do. For every state of mind there is a producing cause, immediate or more remote, and actions are but tangible thoughts. Let us, as men of the Church, go back of the condition, and detect the producing cause.

Observations already made will enable us to decide in the very outset that no single thing has produced such far-reaching and life-blighting results. A number of factor forces have entered and operated, and the general paralysis of men's hearts stands as the aggregate result of them all. And while the elements are many and varied, only a few will be indicated here. But these may be reckoned with as the dominant ones that have labored in men, to produce a meagerness in appreciation of, and a smallness of inclination to walk in, the Way our Fathers trod, down to the sod, and up to God.

As a part of the common heritage, every man has within him a something that acts as an undertow, whose drawing is back, not forward, whose pulling is down, not up. When he would run, a fetter binds him, when he would look away, a film is on his eye, when he would love, his heart is chilled, when he would reason, his judgment is distorted, and he finds himself as hindered as the ancient, lashed to



the lifeless human body. Subtle sin makes its own demands.

Nor can a man manage his mind. The faculty of memory can be greatly enlarged, and the ability for concentration mightily strengthened, but man has yet to learn how to keep his mind from going on excursions. We cannot always tell what starts thought. Quite as difficult is it to intelligently account for what influences the mind, until glimpses of the unsought are had in the day, as to describe the chain which drew us on until face to face with shadows that pass in the night. Yet that which determines all sporadic action and systematic activities is thought, wisely directed or erroneously led. And without any wise plan of their own, men have gone the way of their thought, and have thus forsaken old paths, and entered upon untried ones, and while some men quibble, others doubt honestly enough.

The spirit of commercialism, void alike of sentiment and religion, has marked its victims. In matters of wealth production, and wealth accumulation, competition is so keen, and concerns are so gigantic, and living so intense, that great armies of men have so much of their time taken, and so much of their strength used, that little opportunity, and less inclination, are left in which to hear the claims of the Master of men as voiced in the Church. This monster enemy is coming to manifest a killing power on the bodies, and a casting power on the souls of modern men.

And a war of the pen has been waged. A few men, self-appointed, have given themselves unto the process of investigation, and torch in hand, have pushed on. With immature conclusions, and premature exposures, the work of criticism of the Spirit-given, man-loved and God-honored Word has been carried on, while not a few with adventurous or daring spirits have extended the ranks. Men up trees, every one of them, in need of the graceful and gentle "Come down" of the Master of Men.

Up and down the land paced the modern apostle of doubt. His rhetoric captivated the aspiring youth, his versatility arrested the attention of men in life's prime, his eloquence aroused the dying embers in the lives of those who had wasted the day of their opportunity, and while the Church was waiting to witness the victory of faith, an opposition had formed, to spend its force on the citadel of Truth.

As a result of the workings of the diversified forces, that have taken men from a friendly intercourse in the ways of the church, the faithful preacher, has, in too many instances, instead of addressing his message to hearts and heads of living men, had to pour it out upon an empty pew.

#### EMPTY HEART.

It is not a great thing to discover an existing evil, or to expose a lurking wrong. The greater work lies in the direction of the application of the remedy,

by which the wrong shall be righted, and the evil eliminated. We do not accept a place in the little company of men, who have given the back to the enemy, in search of sheltered quarters from which to greet the morning of a day of miracles, in which the Lord will readjust all things. As co-laborers with God, may we ever believe that no adverse condition may arise, that the Church will not be able to show a better possible, and find the curative in the preaching of the Spirit applied Gospel of God's love and favor. If conditions arise cutting between men and their better selves, those conditions must be overcome. If conditions form within men, detrimental to the growth of the spirit life within, such are to give place for newer and friendly ones, helpful to proper development. If men are being hindered in the manifestation of their lives, through their work, then the way of freedom must be established. The Church must be more than equal to every emergency. Men must be taken for Christ, guarded and trained in the Church, and sent out to find, and to win others.

Early in its development, the Church was large in the home, and we are to expect this again. In ordaining the home God constituted the man the strong side. He established the Church, and ordained the man, the strong side of it. And what we have observed, and history has illustrated, is herein taken as an operative principle within the Church: that God would perpetuate the home and the Church through their strong parts. Experience

shows that when the man is taken for God, in the Church, the wife and children ordinarily are willing objects of quest. In the aggressive work of the Church, the problem of the family, is the problem of the man. Laid up in him is the key to the domestic situation.

Any man now living apart from Christ and the Church should have a friend in any other Christian man. The work of Christ in saving a man does not reach its farthest limit in that individual life. But with his first manward duty discharged, finding Christ for himself, he hastens to heed the first call to a manward duty in the new relationship to Christ, and sets out to prove himself a friend indeed. We prove our right to a place in the friendship of the Son of Man, and our friendly interest in any man, through obedience to Christ's oft-repeated command, to preach Him to all men.

Some surprises await the faithful in the day of the coming of the Son of Man with all His angels: Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and ye gave me to eat; I was thirsty and ye gave me to drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me.

And in greatest surprise the righteous shall answer, when? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye

did it unto one of these my brethren, even these least, ye did it unto me.

And all these temporal ministrations were done in view of eternity, and served as forerunners of spiritual issues. Gnawing hunger is satisfied, in order to prepare a man for receiving the Bread of Life; consuming thirst is quenched, that the man may be led on to the river of the Water of Life; loneliness of the wanderer is relieved, so that the man may be started toward the Habitation of God; the shivering body is covered, by way of preparation for putting on the Robe of Righteousness; ministering to the sick, better enables one to introduce the sufferer to the Great Physician; visiting the prisoner gives opportunity to speak of the freedom that comes through the entrance of the Truth.

An early promise was, I will multiply you with men like a flock. Efforts have been made for the enlargement of the Church, through the addition of men. Recognizing the need of an adequate method, men have experimented in several ways. Knowing that men appreciate pleasant surroundings, magnificent edifices have been erected, with art in form and finish, and appointments for ease and convenience; realizing the power of speech, brilliant men, with heart power, have been called to preach the Word; believing in the susceptibility of men, elaborate programs of music have been rendered by the best available artists; remembering the philosophers' dictum, that man is a social animal, clubs and brotherhoods have been effected; all presumably with the great is-

sues in view, of gripping men for Christ, and holding them within the Church, where they could make a life for God, and sacrifice it for man. But with it all, has come the persuasion that the problem of the empty pew, is the problem of the empty heart.

The point of departure in such a study as this, must ever be, where the Lord Jesus Christ marked it, when He said to "a man," "a ruler;" when he spoke for man universal, and man ruled: "Verily, verily I say unto thee, Except one be born anew, he cannot see the kingdom of God. Except one be born of water and the Spirit, he cannot enter into the Kingdom of God. Ye must be born anew."

Another birth, for any, and every man; this time, from above, man comes, whence the Kingdom issues; and he begins to be by the Spirit, and is spiritual, for life in a Kingdom, in kind.

## CHAPTER II.

### ADEQUATE METHOD.

During the passage of the century now gone and away, great changes were brought about in the work and ways of living among men. In their effort upon the resources laid up in nature, men were quick to see new possibilities, and in their applications have modernized methods. And the conviction has crystalized, that there is something lacking in weightier matters, and that greater things may be done, than the Church has yet accomplished.

### FIRST CENTURY EVANGELISM.

In the Gospel according to John the Evangelist, we learn how Jesus began the work of saving the world. The pioneer work was done by John the Baptist, who charged men with sin, showed the need of repentance, and pointed out the Lamb of God who bore the sin of the world in his heart, to put it away. The result was, that men were set upon the seat of personal solicitude, and anxious inquiry.

When men heard the directing message of John, and followed Jesus, they became His disciples, had

the blessings of His companionship, example, doctrines and prayers. They were followers, as students in experience, before they were made His bondservants, through the sacrifice of the Cross.

After His atoning death, in which He put an end to the condemnation of sin, He came again unto His disciples, and meeting them as friends, reorganized them in their own selves, gathered them as separate individuals, and gave them their commission. After His ascension, He endued them with Divine Power, in which to live, and by which to work. And now this same Christ, in the glory of the saints' home, awaits the splendid achievement of the faithful upon earth, the preaching of the Gospel in the whole world, unto the salvation of men.

Receiving the message, is the first element in the evangelism Christ inaugurated. His message was received. Now do we know faith arises through hearing the Word. Two young men received the message, from John the Baptist, about Christ, and started after Him. They then heard Christ's voice, and followed Him. And any man has taken his first long stride, in complete world evangelization, when He has received the message. John and Andrew heard, and Andrew went, and found Simon his brother, and told him of Christ, and the message was, by him, received. The modesty of the man, and the wisdom of the Spirit, we doubt not, kept John from saying, that he too, went, and found his brother, James, who in faithfulness, received the



message. Jesus, the next day, went and found Philip, who received the message, and in turn, went, and found the guileless Israelite, Nathaniel, who also received the message.

A grave responsibility rests on all who have ears set to receive sound waves. Again and repeatedly, does God in Christ, seek to enter the life through the gateway of the ear. A man in his last day on earth, confessed to his pastor, that, while he had been in his pew regularly for twenty-five years, he had never heard a sermon. When the minister began to preach His Word, the man began to plan his work. Let me enter a plea for a generation and a succession of, good hearers. The price is a thorough concentration of the powers of mind and heart, in the spirit of prayerful meditation, and faithful application. First, have the message.

Following the Master is the second stage in the established evangelism. Six men following the Master of Men! And this is distinctively the personal preparation, and culture, which come from individual contact with Christ. His thoughts dominated their thoughts, and by thinking cast is given to character, and destiny becomes fixed. We rise or fall with our thoughts.

The trend in His life produced the bent in theirs. If He was to be guest in the wedding home, they, too, could enter into the surroundings of joy. If He must go to the home where sorrow reigned, they, too, would suffer sympathetically. If from the throne He would wield a scepter, they would be

pleased with honorable seats. If He must suffer and die, they would be companions in self-sacrifice.

The purpose in His life came to be the passion in theirs. When faith had triumphed over error, and anticipation had taken the place of disappointment, then the disciples began to understand that His kingdom was spiritual, that its laws were first from heaven, and to become like minded with the Christ, was the acme of earth's effort. Christ came and moved among men, in order to set them going His way, in thought, and trend, and purpose. And men associate with Christ to-day, with the same ends in view.

Belief in Christ, is the third state marked in the successful evangelism, practiced by the first followers of Jesus. With a half dozen men going with Christ from point to point, the claims of the New Leader were emphasized, and the reach of the kingdom lengthened. But with the first miracle, at Cana of Galilee, came the first manifestation of His essential glory. Until then, He was the New Man, identified, as the Lamb of God, the taker away of the sin of the world, God's beloved Son, in every way delightful to the Heavenly Father. But at Cana, a new feature was disclosed. He is a worker of wonders. He manifested His Glory, and the disciples rise to meet this new element, and at once are recognized as believers. Three steps have been taken in the direction of complete world evangelization—received the message, followed the Mas-

ter, believed on the Christ. And there is no new way for men.

How was the spirit of evangelism put into operation? In this way: One having found Christ, went out, and found another, and brought him unto Him. The progress of the New Faith in the first century, was due to the fact, that the new convert felt obligated to pass on to another, with the hope of having him a sharer in the great and unspeakable blessing.

#### TWENTIETH CENTURY EVANGELISM.

What was the way then, may be studied for suggestion in the method now. If every man who has an opportunity of hearing the Word preached, would receive the message, follow the Master, believe the Christ, and set about promptly and enthusiastically to interest another in the Christ, the powers of darkness would tremble, and the Kingdom of Light would flash an added glory. And if the secret of many local successes, extending over a few years, may be used as indicative of more nearly universal experiences, then would we say, that to-day, the best results are being attained, through closest association with the First Century Plan; and multiplied personal effort is the secret of a larger success in the Twentieth Century Method.

The herald of the Christ was a man, who gave himself to enthusiastic and persistent declaration of the proximity of the Kingdom, through the ap-

proach of the King. The selected company, to be worked under the immediate supervision of Christ, were men, most of whom pushed out, and did valiant work for Him. Those who preached after the morning of Pentacost, were men, and the world could not withstand their power. A need of this age is for men, who will anywhere, witness for Christ, in a spirit of separation unto, and abandon in, the unfinished work. A while ago a young man tried to convey to me some idea of the sensation he experienced, when as one of sixty thousand young men, in drill for battle, he thought of the nation's noble manhood, thus collected, and trained for service and sacrifice, in the name of Honor. Then he endeavored to have me appreciate his feelings at the end of sixty days of field work, he having seen all but two of his own company, disgrace the name of America in some excess. Then, added he, I said in prayer, "Oh Lord, give us not more men, *but more man.*" And we know of no greater stimulant that could be given to the Church, from the human side, than a great contribution of genuine manhood.

There are various ways along which men move, in their approach to Christ, for they come from all quarters in human experience. Various are the efforts made to assist men in their Christward course. John the Baptist in directing words to two young men, may be taken as illustration, for all who would do the pioneer work of having men have a serious, purposeful thought for Christ. The approach of the Christ to Philip, may suggest the

thoughtful providences that win men to Christian fellowship. Philip going to the spotless Nathaniel, as a case of enlisting men, who have never been prodigals. John, Andrew and Philip show how successful work is to be done, in the home and neighborhood.

Getting the people and Christ together on the meeting ground of the Word is the everyday business of the Church. People to be saved, and the Saviour must touch hands in the message. Faith is promoted only when the Gospel is heard; Salvation is experienced only when Christ is received. Immediate acceptance of this truth, and prompt fulfillment of this obligation, on the part of all the members of the Church, would be an enlargement in the life of the aggressive Church, at which angels might rejoice, before whose goings devils must tremble and pass. Resenting this truth, refusing to discharge the obligation, tragical disaster must be the lot of some. A young woman presided at the great organ, and she carried her heart on her face. The story is this: Her three brothers drove into a swollen stream. The youngest, accidentally fell from the vehicle into the water. The older brothers plunged after him, and through strenuous efforts, saved the little fellow, but in so doing, exhausted their own strength. The saved boy shouted to a man who was passing, to come and help, but the man only answered, "I did not put them in," and went his way and the two young men went to their unearthly graves, in the river below. But the

wounds inflicted by a man of the Church, refusing spiritual help, are more serious than those made on an earthly friend. The stroke falls upon Him, who died for the man, while he was yet a sinner, and unloving, though loved by Him who was sinless.

The reason we give such close attention to the words spoken by the one about to pass out from earthly experiences, is because then, the life stands shorn of the unreal, and acquired, and the dominating soul announces itself. Many a man thought to be good by those who were near him, will confess the crime hid away from men for years before going from earth. The good man, high in character, and official rank, forgets his honors and titles, and breathes out the broken sentences which show that it is the will of the Master, that has all the while controlled him, and been his measure in striving for excellence. And, too, the last words of Christ on earth are significant, because impregnated with vital truth, for the future of the Church. When His stay was measured by moments, standing in the company of disciples, He said, Go ye therefore, and make disciples of all the nations. And in their going to-day, the disciples' successors, are to make the Plan in the work of the First Century, the Adequate Method in the Twentieth.

There is much that men have put into their writings, as a part of the history of the times, that no honest student will grant was necessary to the glorious work the Church was called to do. There are some things in the Scriptures of God, concern-

ing the doing of the work by the Church, which, if lived, will make history worthy its readers, and which no successful laborer will overlook. And the opening chapters in the Gospel of the Glory of Jesus introduces us to such records.

## CHAPTER III.

## CLASSIFICATION OF MEN.

A MAN died of starvation in the charity ward of a city hospital. During the hours of his stay, he kept asking for the old coat that had been taken from him. After death claimed him, the attendant mentioned the persistency with which he sought for the filthy garment. This led to an investigation, resulting in the discovery of \$30,000, tucked away the old coat. And men sicken, and fall in the midst of God's plenty. The relief of such condition is to be sought through a disturbance of mind, and heart, that will prompt to an appropriation of the provision, close at hand. The four leprous men of Samaria realized that if they sat still, death was inevitable, but by bestirring themselves, perchance they might stumble upon more promising things. An honest effort always has its own reward.

We but indicate one of a company of men, in saying, that the soul gets into a condition of asphyxiation while the mind is engrossed with lesser things, and the deputy of Death approaches, while the victim hears not the footfalls of this subtle enemy.



There are corresponding reasons for such a state. A deaf ear has been turned to the preached word, a blind eye has been given to the written message, a mute tongue has been before the throne of grace, an insensible conscience has not responded to the touch of the Spirit, and the claims of God have been acted on by a distorted judgment. There is a better way, and a better state of life available.

### AS GOD SEES.

Men anywhere interested Jesus. On their way to labor, or returning after the day's toil; sifting in meditation, or bending under the burden; toiling on the sea, or resting on the shore; helpless and dependent, or strong-armed and sturdy-limbed; on the roadside looking up, or in the tree boughs looking down; waiting to reject, or lingering to welcome, men everywhere interested Jesus. And He studied men in their differences, and His adjustment of varying temperaments and opposite spirits into companions for labor, sets a pattern for the Church in dealing with people, and affords an illustration of, the art of gripping men.

Two men in the Temple service, gave a fact basis for the parable of, the Classification of Men. Jesus tells who they were, where He saw them, why they were there. One was a Pharisee. And that means that he was a lineal descendant of, and successor to, the Assideans, the early patriots who defended the Jews from encroaching foes, and were originally,

the truly religious party of the nation. He paid scrupulous attention to tradition, and was exact in the observation of external ceremonies, and formulas, and separated himself from other Jews. The other was a Publican. He was one of a class of men whose business was to collect, and farm, the revenues for the Roman Government. The members of the Revenue Department were held in such contempt by the Jews that the Publican was reckoned on as the vilest of sinners.

Jesus saw these two men in the Temple. No matter what their political, commercial, social or religious differences might be among men, there remained a common meeting place at an appointed hour. The Temple was constructed as a meeting place of God with the people. Neither political party, nor religious sect, barred men, for it was the Prayer House of the Nations. It was by God's appointment the Temple was built. It was on God's invitation that men resorted thither. Therefore these two men, differing in so many points with men, entered the same Temple, at the hour for prayer.

Jesus mentions their purpose—they entered to pray. He watched them in their attitude, heard them in their words, understood them in their act of prayer. In the Pharisee Jesus noted, that he gave publicity to himself, in the place he stood; that he made no confession of sin; that he had much to say of meritorious acts performed, and virtuous soul conditions within. In the Publican Jesus

noted, that he avoided a prominent place to stand, was deeply humble, and truly conscious of sin within him, so that he could not so much as look up, let alone stretch forth his hands toward heaven as a bold suppliant, but in great sorrow, and deep contrition, with head bowed low, and soul agitated, and beating his breast, as a man who knew that none save the merciful God could help, addressed his prayer to God, in the sublime confession, that if there was one to fall so far, and sink so low, that his sins would shame crimson, and scarlet, and merit the title of chief for the actor, truly he was that one. Hear the cry that rises from out the depths into which an unpardoned soul had fallen: "God be thou merciful to me, a sinner!"

The Temple service ended, as all religious services must. The congregation separated, as all congregations will. These two men went down to their respective homes, as all good churchmen do. And Jesus makes an observation. It is ours to appreciate it, in its vital significance. Lifting the man of broken spirit, and contrite heart, to a prominence to be an example to Church men of every age, He said, "I tell you, this man went down to his house justified, rather than the other."

In this very human incident, as given in the picture of the parable, Jesus erases all surface lines of discrimination, and classifies men. There is a classification more or less popular with people. If a man attends church regularly, readily leads in public prayer, is a liberal supporter of the ordi-

nances in the house, and missions in the field; occasionally gives himself up to good works in fasting; is even in dealing, and does not overreach in business; keeps himself clean from moral corruption through illicit relationship, and lives above the average, then will he move in a class. In the event of an election of Church officials, such a man would poll a popular vote. If a man goes to Church, drops into a seat farthest removed from the officiating clergyman, takes no prominent part in the affairs of the congregation, by reason of business transactions he has offended the leaders in Church activities; when the offices in Church are to be filled such a man's name will not figure largely in the balloting. But Christ's classification moves not on lines of going which men observe, but along those ways which traverse men's souls. With Him, there are but two, those who have found mercy through confession, and those who are yet unpardoned.

### THE NEW LIFE.

The thing that is vitally significant in this story is Christ's saying, This man went down to his house justified. A radical transformation had been wrought. On the part of the man, there was recognition, and confession of sin. All do not readily acknowledge their sin. A friend visited Milan, and going early in the morning, found a place in the great cathedral. At first, he saw only the outlines, in the interior, of art and architecture. But after

awhile, as the sun began to pierce the heavy windows, and thread its way in the great auditorium, he saw dust particles floating in the sunlight. And Christ said that since Light has entered, men can no longer find covering for their sin. And only as the sunlight of the glorious Gospel flashes upon the heart conditions of men, will they acknowledge sin.

And this man confessed his sin unto God. He turned to the only Helper. And only as this religion comes to be an experience with men, can they really appreciate what actually came into this man's life that day. With the confession from the man, there followed a blessing from God. He was claimed and sealed as God's own. Justified is the word, descriptive of the act of God.

He was acquitted. I was one day called into court to report the case of a young man who had been arrested and lodged in jail. The charge was read, and the trial had gone on for a time, when the representative of the firm that had instituted proceedings against my friend, approached the Judge, and asked that the case be at once dismissed, as it was already clear that the young man was not the one to pay the penalty of the wrong-doing. With but a few words to the people assembled, the young man was acquitted. And in a way divinely more significant, does God release a man, charged with grave offenses against the Kingdom, when He justifies him.

Pardon is granted. Pardon follows, if at all, after the penalty has been fixed. A great crime was

committed. A citizen was tried, and on circumstantial evidence condemned, and sentenced to a long term of labor in the Penitentiary. At the end of a score of years, there appeared before the Judge, a man, who, Cain-like, had a load that was crushing him; he briefly narrated the case of twenty years before, and said that he, not the prisoner, was the guilty one. The whole matter was gone over, the confession was conclusive and satisfactory, and on the morning of New Year's Day, the Governor placed in the hands of the prisoner, his bill of pardon. And there is a way that God can pardon a sinner, and still be just and righteous.

Favor in restoration is shown. One of the perplexing parts in reform work, is how to get the wronged public, to receive, in the spirit of cordiality, and confidence, the one who has served, and suffered, as a wrongdoer. Preaching one day to a jail full of men, I was interested to know the reason for the presence of every one. The first, plain drunk; second, charge of malpractice; third, killing a man; fourth, striking employer with mattock; fifth, standing on the company's right of way, etc. Number five was a bright-faced, clear-eyed, intelligent young man, in for the first time. He had been out of employment, and was run in for loitering. And after going away, I began to plan for his future, and this was what I soon discovered: A man's history figures in his prospects; and men were not standing on the threshold of houses offering positions of trust, looking for employees among the jail-bird

company. Yet we know that God has a way by which he restores to favor the one whom he justifies.

There is nothing found against the man whom God justifies. In an ecclesiastical court, a custom prevailed, of calling the roll once a year, at which time the clerk, who had previously been advised as to the record of every man, gave answer, if at all, "Nothing against him." When the clerk remained silent, something appeared written over against the name. And this incident gives us phraseology in which to express the condition of the man who has, through confession, and God's justification, entered into Life on earth. In his standing with God, there is nothing cutting between himself and God—there is nothing against him.

#### A USEFUL MAN.

Such a one God can use. One day an Ohio farmer was waiting in Union Station, Pittsburg, for the train that would carry him back to his wheatfields, left a few hours before, for a necessary article of repair, for his binder. Thinking of the golden harvest and scarcity of laborers, his attention was directed to an able-bodied man, sitting near him, in the garb of a workman. Being a believer in humanity anywhere, he soon engaged the man in conversation, regaling his fancy with visions of rural life apart from the grind of the city. The man manifested a growing interest, and in reply to the business proposition of going as a laborer to the

farm replied: There is nothing that would please me better, sir, than to go with you; but really boss, I don't think I could be of much use, and with that, he lifted his arms and displayed a pair of handcuffs, and the quiet man sitting next, was the sheriff. And there are many, even anxious to do something for the Master in the world's harvest field of men, but are so bound in sin, that they cannot be of use to God.

Recall this representative man, immortalized in this story, for encouragement of every sinful man; he recognized sin, and acknowledged it to the all merciful Father who finds no pleasure in the death of the wicked, and was blessed in that God aided him to usefulness in the Kingdom.

And God can use a man, in whose past there has been much of both blunder and transgression, once he has entered into Life with God. The experiences of the past, may yet contribute something, to the complete life of service to be rendered. How our souls have been stirred by the strains of a good violin in the hands of an artist. And what makes the difference in instruments that are competitors for first place? Not because they were made after different models. All great violins are on the same pattern. Stradivarius still lives and speaks. But an instrument made of some ordinary timber, would never give forth the voice which speaks of sorrow, of joy, of age and youth, of hope and despair. In the rafter of some old cathedral, the doorpost of some ancient castle, the table of some hall of liberty,



where for generations that wood has been vibrating, and receiving messages—the sigh and broken sob of the penitent, the confession of the one crushed in sin, the prayer of the child and song of maiden, the story of trial, the groan of the slave, the pean of victory—with all these stored up the timber has been worked, fashioned and played upon, and the soul touch of genius calls forth voices, and we are borne on by them, until we think heavenly gates ajar, and angels are whispering their mystic messages to our responsive spirits. And it may yet prove that every experience has left something behind in character, that will be a potent factor in that manifold life to be lived, in God's Kingdom among men.

## CHAPTER IV.

## READY TO GRIP.

AMONG the multitudes who crowded about Mr. Dwight L. Moody when he first visited England, was one man who proved no small annoyance to the Evangelist. Among other things, there was his request to be allowed to accompany Mr. Moody on his return to America, and preach for him. But Mr. Moody crossed the water without him, and soon received a letter in New York, in which the man announced his plan to follow soon. Mr. Moody had been in Chicago but a short time when he received a second letter, this one announcing the arrival of the man in New York. Mr. Moody had been home but a little while, when a messenger announced that the man was on the doorstep.

It so came about that Mr. Moody was to be away from home for two days, and before leaving, he told the committee on pulpit supply, of this eccentric man, of how he had turned up in England, and of his coming to America, his visit to his home, and added, that if they found no other one, to give him a chance at preaching. And they had him preach.

When Mr. Moody reached home he discovered something new. The committee reported that he was a most remarkable man, that people of the congregation were asking the way of life in Christ

Jesus, and Mr. Moody recognized that with the coming of this strange man, had begun a work of grace among his people, and in the neighborhood.

Mr. Moody found his way to the lodging place of the new man, and on entering, with much meaning said, "You seem to have a grip." To which the man replied, "A little, sir." In the course of conversation which followed, came a criticism which proved the turning point in the life of Mr. Moody as a preacher. Said Henry Moorehouse, "Mr. Moody, you have a few Sunday-school hymns, and a lot of capital stories, but you do not preach the Word." And Mr. Moody was great enough to accept an honest criticism, and on that day he took up his Bible, and he never put it down, while his favorite song came to be:

"Oh how I love thy Word  
It is my meditation all the day."

There are elements of power mentioned in the Scriptures, which enter, and operate, for every success, and Mr. Moody's Bible was no larger than the one placed in the hand of every man, who would become an adept in the art of gripping men.

### KNOWLEDGE OF CHRIST.

At the threshold of life, to know Jesus Christ is to experience Him. Nicodemus professed knowledge of Him, vouchsafed through the works done. Jesus taught him that to know Him was to live a new life, entered by birth.

The ordinance of baptism is an important matter, and is well administered, when the subject goes on and realizes inwardly, what was outwardly indicated. The sign is water. The things signified are the Blood, and the Spirit of Christ. His blood has to do with man's justification. His Spirit with man's sanctification. To experience Jesus Christ in justification through His blood, and in sanctification through His Spirit, is the business of every man. In justification a man is saved from sin. In sanctification a man is kept from the dominion of evil. Adoption adjusts a man to his privileges. Glorification will enable a man to use all the powers of the Eternal Life.

At the verge of the grave, to know Christ is to experience Him. Paul was clear in the matter of his entering the way of Life in Jesus Christ. The experiences of blindness, of a friendly hand, of the solitudes of Arabia, were not forgotten. His point of honor in daily effort, was that he might be well pleasing unto God. Listening for the footfalls of the deputy of Death he wrote: "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things—that I may know Him, and the power of His resurrection, and the fellowship of His sufferings."

At the gate of glory, to know Jesus Christ is to experience Him. "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our

humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself."

#### FAMILIARITY WITH THE SCRIPTURES.

Many would be surprised at the short time it really takes to read the Bible through. Ignorance of this keeps some from a systematic search of the Scriptures. The real gain through book study of the Word, is not to the credit of others, because they have not made the investment of time and toil. While great results come from the study of a single book of the Bible, and large blessings have followed on a single reading of the whole Bible, a lifetime may be given in gaining a large acquaintance with the Word, and every new hour given up to the Word, through the Spirit, will be a period of new discoveries, the vaster wealth of thought.

Whatever other authors may purport to set forth in their books, it remains that the one satisfactory account of man—and with him we are most concerned—is given in this sacred library of sixty-six volumes, the Scriptures of the Old and New Testaments, commonly called, the Bible. After moving for a time in the haze of the zoologist, and the maze of the geologist, and the daze of the biologist, and the gaze of the socialologist, we are glad to sit at the feet of the Great Anthropologist, and learn of Man.

We have encountered difficulties in the study of theology, but we may study the Creator, in the crea-

ture, the Redeemer, in the redeemed, the Sanctifier, in the saint, the Love of God, in the life of Jesus Christ, the Spirit of Christ, in the lives of men.

Man is tangible, and we can make him the subject of our search. And how closely we move with the purposes of God, when we view man in his generation, his degeneration, his regeneration. We hear the voice of God, see the workings of the love of Christ, and feel the quickening power of the Spirit. A familiarity with the Scriptures means that the worker is in possession of a fund of satisfactory knowledge of man's needs and God's provision, with an inspiration arising from hints, here and there, of the possibilities of a man, when swayed by the powers of an endless life.

#### ACQUAINTANCE WITH MEN.

To know men through the occasional social touch, when they have on their evening dress of manners and conversation, may be both pleasant and profitable, but to know men in the routine of their habits in thought, and habits in action, is a necessity on the part of the man who would grip men. I have known an acquaintance, through a Sabbath meeting extending through years, and an occasional meeting covering a later period. But it was only a while ago, that I was a guest in his home, and how the revealments came to me, as I saw him, with wife and little daughter, and learned him in his life with men! A depth of goodness, a range of magnanim-

ity, a wealth of considerateness, were manifest. Now we could have some hope of sketching a life-size picture of him.

The careful physician, in making up his prognosis, is concerned with vastly more than symptoms—he searches for pedigree, determined to know not only what you do, but how lived your forbears. And there is a vast difference between the hidden life of two young men out in the night of questionings—the one there because he has learned, through reading certain literature, to glibly speak of the great things, and to lightly turn from the weighty and serious, with a mirthful declaration that the down-to-date ideas are good enough for his present purpose; the other there, not because he ever read anything to lead in that direction, but because his thoughts carried him on and away, until he is at sea, and the storm is raging, the ship is driven, and the lighthouse signal cannot be located; who would give anything if he could believe, and pray, as Christians do. For a man with a message, to attempt approach to both such, along a common pathway, would, no doubt, be to find neither.

Every man apart from God has made a way in his departure, and the ability to discover that road, is a secret in the work of taking men for Christ. Spirit-led men can thus succeed. Is it a man, fierce in his awful work of killing the Church, doing it ignorantly, with an iron will strengthened by the misjudgment of a zealot? Then the Lord puts it into the human-hearted Ananias to discover the

"chosen vessel," and along the pathway of blindness does he move, and lo, a new man has been added to God's working force. Is it a man quietly homeward bound, with his heart warm in memories of Temple demonstrations, with a mystery troubling him even unto sorrow? The Lord puts it into the heart of Philip to go, and the common meeting ground is a section of Isaiah's prophesy, and lo, a new man has been added in the Lord's aggressive company.

Trust, and effort through prayer, will bring any worker to some degree of this indispensable knowledge of real men, as they are in the midst of mighty forces endeavoring to strike them down, by which he may, through appointed means, grip some.

#### GETTING MEN AND THE WORD TO TOUCH.

Interpreting the message of the tenth chapter of Romans by reading it backward,—sending, preaching, hearing, calling, believing,—beginning with the culmination in the words of good cheer to prostrate Zion in exile, "How beautiful are the feet of them that bring glad tidings of good things"—are we not persuaded that the great work of the Church is to be accomplished in getting men and the Word together? Is not this the very heart of missions?

It is not given for us to know what is God's immediate intention in the case of any individual, except that God, with whom a day is as a millennium, and a millennium a day, in whose power times are,



has said: Now is the accepted time. It is not given to us to mark off the path for the Spirit's going, since there is no place remote to Him, and is as mysterious as the winds set free from God's fists, and as powerful as the Almighty in His work. But we have the Man for whose salvation the Church, together with the Father, Son and Spirit operate. And the one thing instrumental in his salvation, the Word, we also have. Clearly then, the work of the Church is to get the Word and Men in touch. Men will take men for Christ only as they are made ready with God's equipment.

## CHAPTER V.

## MUTUAL MINISTRY.

ALL men need the help the Church can give, and the Church seeks to enlist every man for service. In this endeavor to grip men the Church recognizes the necessity of reconstruction within the man, for agreement is the basis of co-operation. Man as the object of quest, is the determining factor, and with him rests the privilege of selection, and with him go the consequences of choice.

That the effort of the Church is to be as great as the needs of humanity, is learned from His words unto men, and works of Jesus, upon men. In life, He knew neither clan nor class. Over Him, in death, was written the inscription, which told the story of His humanity, and the purpose of His incarnation, in the language of the jurisprudence, the culture, and the religion for the race.

That every man stands in need of the peculiar help that alone can come through the Church, is a lesson taught alike in Revelation, in the operations in nature, and the experiences of men. Given up unto himself, man goes down. He is tied to nothing. The tide is greater than his propelling force.

The rapids await him. In nature, plant and animal life come to their best, not in some wild and uncultivated state, but under the directing care of some intelligent workman. In grace, there are so many ways of coming upon this truth: No beginnings without spiritual help. No continuance without spiritual help. No consummation without spiritual help.

#### PROGRAM OF LIVING.

In the great work the Church is doing, of bringing the world of mankind, into sympathetic touch and vital relation with God, there is a process of mutual ministration going on. The principle finds ample illustration. In the story of Israel's deliverance from Egypt, we see its operation. At Sinai they remained for almost a year, during which time their organization as a nation was undertaken. From that place on the country was new to the people. But Moses knew of one who could be especially valuable as a guide, and so asked Hobab to go with them. His experiences and fund of information would now serve high ends.

When Christ chose from a considerable company twelve men, He did it, we doubt not, with a thought of what each might become and accomplish. And to-day the possibilities of grace, plus the natural ability, and common experiences, mark the limit of man's power and usefulness, while he who heeds the call of Christ, has spread out before him a program of living.

A man has a sad mishap. His memory goes, and he falls out of his place in society. He is picked up from the river, and carried into the solitudes of the mountains, where through the skill of a surgeon and care of the woodsman, he regains normal consciousness and memory. He has been out of his community so long, that he is counted dead. New conditions are formed within his early home. He learns of this, and cannot go back. But he rises, moves toward the village. Why? For no reason. He has no plan. He will accept what comes, because he cannot do otherwise. He has no conscious part in shaping the course of other lives or his own. This is the man smitten by sin, away from his place, out of sympathy with Christ, out of touch with people, out of joint with the Church.

A man rises in the morning. He reverently approaches God in prayer. He commends himself, his family, his business, his all, to the consideration of God, and to His almighty care. He moves with a definite step, follows a fixed plan, conscious that he has within himself the power with which to move the arm of Him in whom we live, move, and have being, by whom all things were created, and in whom all things consist. This is a man in vital and conscious relationship with Christ, in easy step with men, perfectly articulated with the Church. This man is following the program of life.

We may discover one who exists in a nonchalant manner, who passes the day without a plan, closes the year without realizing a purpose, ends his go-

ing without a noble purpose. But truly such is not a man of God. The people of God have a plan, while the purpose ripens with the evening, and noblest resolve marks the coming of the morning. His people move into a closer fellowship.

The true followers of God move on to conditions of greater service. The oppression of the slavery of sin has been broken, separation from idol worship has taken place. Walking in the Spirit and worshipping in the Truth, and co-operating with God in labor, are actual experiences, while the shadow of the Almighty is for sun and shield.

The perfection of life is the goal toward which they press. The wholeness in Christ lures them on and up. The glorious Church is the attainable, because Divine nature is participated in, and Divine likeness imparted. The life lived in the realized presence of God, intensifies in beauty, and the heaven of the redeemed awaits all such. Enoch, and his successors, walk with God in their humiliation, and afterward are taken to abide with Him in Glory.

### SOCIALISM OF GRACE.

The true Christian seeks company. He is not a separatist, but cosmopolitan in propensities. The Christ is first found, followed. A neighbor, a friend, a relative, a neglected and needy life is found, and is induced to come to Christ.

When the man from among the tombs was found, he would go away with Christ into new environ-

ment, and would meet with other scenes. But a check came, and with it direction into a better way. He was to find his way back to his former home, discover his old friends, and bear the witness unto them, gather a company and have companions in following. It is the spirit of mutual ministry, in the socialism of grace. Christ touches one life, that one touches another, and the force is multiplied to occupy the ever-enlarging field, and we see operating the method for the world's evangelization.

And is there anything more fascinating for the one who expects large and speedy returns for the investment of life, than the concept in the socialism of grace? The recreating forces for the extension of the Kingdom of Christ and the Father, are operated so.

What if all the Church would vigorously and enthusiastically practice this principle, not satisfied to enjoy Christ alone, but push out to find others, to share the new and abounding joy!

Success is the breeder of anticipation even beyond the power of a promise. Achievement may be duplicated, while some may not be able to measure a promise. And the man who has not yet experienced the pleasure, and the power, of work in His name, should, for the sake of his to-morrow, largely use his imagination, and forecast the possible, once the life has been committed to Christ, and the program of life followed.

The very genius of Christianity is permeation, and this keeps the life from self absorption. There

is a wholesome care-taking for one's self, and it is the genuine sort only when the gains are spent in the interest of others. The life that receives for selfish ends, and withholds from needy ones, must soon break under the burden of its own dead self. Words spoken by Christ are always fruitful in suggestiveness. His figures and references are often homely enough, but easily understood. The candle in its place, rather than under the bushel, should be enough to keep any life in the open, and save all from becoming recluses. The hilltop city, beckoning to the traveler in the valley, tells the story of the uplifting power of the godly. Salt, also, shows how lives and conditions are changed and made bearable, through the presence of other clean, sweet people.

### SPIRITUAL RECIPROCITY.

In spiritual reciprocity we see the interplay of power. "We will do thee good—Thou shalt be instead of eyes to us." Every member of the Church ought to be exerting a salutary sway in some life all the time. The course in one life has been directed by two others. It was Commencement Day in the college. A young woman was valedictorian. In the great audience sat a boy, who was slipping into the years of manhood. While he was not permitted to tell the young woman so, and too timid and fearful to tell any other one, yet her presence and life on that day so gripped him, that he vowed

within himself, that if God would open the way, he would do the work necessary, and one day be numbered and named in a graduating class. He went away, guarding his secret. The young woman's life was as the pole-star that holds the needle, and in after years that boy, grown to be a man, was announced as orator of his class on the day of graduation.

One quiet, holy Sabbath, this same boy was sitting in the family pew while the Word was spoken. The preacher was an eminent professor from a prominent theological seminary. The personality of the man so gripped the boy, that he said within himself, If God wills it, I will preach. And with that secret hid in his soul, and that high purpose impelling his life, he endured many things, accomplished many things, suffered many things (for he who follows a secret purpose is not always appreciated), and afterward returned to preach in that same pulpit. The life of two had entered and lifted another unto the accomplishment of two great ends.

Every man brought into line with the purposes of God, has a working value. How much can he make for the concern, is a consideration whose range does not lie wholly within the industrial and commercial realm, but has swept the ecclesiastical block as well. When a man is called to a place among the chosen of God, he is selected because of what the Church is to be to him, and because of what he can be in the Church.



Moses' words to Hobab are significant. He was urging him on the ground of mutual ministry. The company was to do him good. He was to render valuable service to the people. The reason why the Church can do good to a man is because God works through the Church. Personally, I like the chain—God, Church, needy. The reason a man brought into the Church can be valuable in aggressive work, is because his past enables him to appreciate the spirit of the world, and the condition of the worldling. The blind man is not a judge of the blending of colors. The deaf man is not selected as a committee man on harmony. The dumb man is not authority in enunciation. Only the dumb, the deaf and blind man, must have everything as first hand experience.

We all appreciate the man who has been over the road. He who has been over the way is in position to advise another as to the safe path to follow. He who has sampled the dregs, is best suited to tell the venturesome of the superiority of the road of sobriety. He who has found out the hardness in the way of the transgressor, can, with persuasive speech, describe the punishment that awaits every overreach. He who knows the sea is the only reliable pilot. He who knows the country is the safest guide.

We bid for men of the world to enter the Church along Christ's way, through the Door, and have a part in leading the Church in its difficult work. And we urge this on the ground of a man's own interest. He will never find as good company. He

will never find as sure protection. He will never get so great a benefit. He can never find such fullness of Divine blessing. We urge this for the sake of the other fellow. If a man could draw a circle about himself, and live exclusively within it, that would be one thing. The other thing is, he cannot. He is joined unto another, and yet others. In life they are together, and in death inseparable. While every man accounts for himself unto God, yet does he give unto many another something that modifies his record, and receives from many another contributions for his own. Therefore, let a man be within the Church, reducing to a minimum his vices, raising to the maximum his virtues.

This appeal ought to sway a man because of what Jesus Christ has done for him.

## **CHAPTER VI.**

### **FIELD AND FORCE.**

Two things are regarded as fundamental. The one is that every true follower of Christ in the Church is willing to fully learn the way of effectual service. The other, that all who come to an adequate understanding of the way of effectual service, are willing to be stimulated to the largest possible accomplishment in that way.

### **ACTIVELY ENGAGED.**

Keep a hold on people in the Church. One of the vulnerable points in the front presented by God's company of workmen, is the practice of passing by those in whom the Church has first right, in their enthusiastic rush to make an inroad upon those in whom the world holds first place.

The lost ground of the Church is a vast domain. The old Romans had a method worthy of imitation. Hermes was their god of gates and boundaries, and his head adorned the tops of stones of limit. Their practice was never to fall back of their extreme limit, and never to lose anything once possessed. While they made marches of aggression, they also saw to it that there was no retrogression.

And the Church has need of guarding all she has ever gained. To get the life of every member right with God, should be the first exercise in the program of effort. The individual should put forth an heroic effort, and receive instruction in how to take advantage of every provision for the developing of the vigorous spiritual life. And the general membership, the active workers, the vigorous many, should plan, and achieve, in every possible manner, to help a weaker member to the best possible standing within the Church.

The child asleep in the burning house, has friends in the person of many, willing to climb the ladder, break the door, stagger through smoke and flame, to effect a rescue. The woman walking on the railroad tracks, unconscious of the imminent danger from the approaching train, is spared injury through the interposition of the unknown stranger. The man moving along the street, busied in thought, finds a friend in the solitary watchman who hails him, before the fatal step into the gulf made by the open drawbridge. But such fatalities are only for the body. And there is enough in the thought of any member being lost from his place in the Church, to drive every other member to the secret council chamber to find out from God, how to grip and hold such for Christ in the Church, in the periods when a tendency is manifested to slip away.

Observation affirms, and experience proves, that it is easier to prevent the formation of undesirable conditions, than to reconstruct. That one who has

neglected self care, and soul culture, within the Church, and has stumbled on, until down in the night of bitterness, he is crying out that neither man nor good angel is interested in his well being, is an object, once seen, can never be forgotten. And the writer of the Epistle to the Hebrews speaks specifically of the experiences of such an one, in the sixth chapter.

And it is with the hope of bettering conditions and uncovering possibilities that we formulate in words the fact, that there are too many within the Church, who are not enthusiastically interested in the real, vital spiritual welfare of others, who are charges to be kept, and should never be granted the privilege of excursions at will, out into worldly ways and walks; too irresponsible for others out in the world, whom the Church ought to lead unto Christ, where they may gain a safe place, and a worker's commission, within the Church.

The spirit of Peter is splendid. He and John had been over a rough road together, every turn of which was a surprise. Finding the Saviour early, they had been companions in expectation, in accomplishment, in blasted hopes, in darkest reminiscence, in holiest assurance. And now that the sepulchre is a matter of history with Christ, and the throne inviting, He finds the disciples, reinstates Peter, and summons him to an active life of following. Peter, who has a great esteem for John personally, and had placed a high value on him as a workman, failing to note any designated work or place, out of

truest friendship and tenderest solicitude asked, "Lord, and what shall this man do?" Christ had a special work for John, though He did not outline it to Peter, which we can now describe, by studying history backward. And from all we can learn from Christ's ways with His Church, the conclusion is unavoidable, that everyone in the Church, is to become a workman in the interest of humanity, for the sake of Jesus Christ.

### INDIVIDUAL VALUES.

The value of an individual in the Church may be estimated in many ways. As a part of the whole, will suffice here. Once a castle was sketched, and workmen labored upon original materials, shaping the separate pieces. Then the parts were carried by land and sea to their destination. At last the day dawned that was to mark the completion of the great toil. And when the workman reached for the last carved stone, it was missing. The work stopped. A search was instituted. Back in the quarry among the rubbish, the chief workman found it. It was not a great part—the keystone for the last and smallest arch—but it was necessary, as a part of the whole. Its value was in this, that the building was complete only when it was there.

In selection as in distribution, Christ had a method involving a purpose. A study of the lives of the original Twelve is in proof of the above. Every man of them had a part to play in the comple-

tion of Christ's personal life upon earth. Those who survived the tragedy of the world, further demonstrated this fact.

A man's value is always enhanced by his association with Christ. From a do-nothing, unable to withstand the ordinary enemies of men's souls apart from God, with Jesus Christ, he can enflame a legion of spiritual adversaries, and through united action with a fellow co-laborer with God, can rout and send a scurrying ten legions of the apostles of darkness!

The best in the Church militant is to be accomplished by each promptly doing something well. Once in a business house where many young men were employed, some of whom aged in the firm's service, I read this, as it swung out in full view of every new employee: "Learn to do your work well. Then learn to do it quickly." And in the Ideal Church, which is to become the Real Church on earth, the slack hand and the laggard arm will be cut out as malformations and monstrosities. "Son, go work to-day in my vineyard!" "My Father worketh hitherto and I work," are the Divine commission and the Divine example, which Christ spreads out before every one who seeks to know, and do His will. Peter had so far grasped the principle of work as a part of the spiritual life, that his question was not as to the possibility or probability of his companion finding employment, but, "*What* shall this man do?"

It is the unemployed that Satan successfully ap-

proaches. We are shocked to learn of the downfall of the mighty. But a careful study of circumstances brings out the fact that the temptor came at the opportune time, the unemployed moment, the idle hour, the day of relaxation. The first man was given work to do, he had given names to the beasts of the field, the birds of the air, and his own helpmeet. Everything going well, prosperity abounding. A period was taken for investigation, and the serpent entered, and struck! When Noah had completed the great work of continuing the race, through the preservation of his family, and had established the altar of sacrifice and worship in the regenerated earth, he then found time for husbandry, and the demon drink felled him. David in rapid succession conquered the Philistines, Moabites, Syrians, Edmonites, Ammonites, and in the little respite which followed his achievements in war, fell a victim to his own lust. But he who is Spirit-engaged has something more entertaining to perform. Like the unfinished wall, when the voice calls one to step aside, lay down the trowel and sword, the workman stimulates the action of the heart and builds the muscles of the arm through the triumphant reply, Am doing an urgent task!

And that which lends value to a man's achievement is his character. Every man's work is an exponent of his being. There is a vital center out of which actions spring. Satan kills because he is a murderer from the beginning. The reason his children spread death on the path of their going, is



because they are trying to match the spirit of their unnatural father. Christ makes alive because an atoning Saviour from before the foundations of the worlds were established. The children of God are opening the way into realms of life wherever they go, because they are reincarnating His spirit.

### WITH GOD IN CHRIST.

Three things yet remain :

Appreciate God's favor in you. It is God's love for you, not your affection for Him, that opened the way for your redemption. The initiative was taken when you were against Him: "While we were yet sinners Christ died for us," thus commending His love. God gave an expression of the workings of that love, before your love operated on Him; He entered into the place of punishment in your stead, and received the healing stripes; "God was in Christ reconciling the world unto Himself," thus manifesting His love. And God is now showing His love in continuance until all shall be accomplished, insisting on completing the good work begun, and completing the faith of which He is originator, constraining you with an everlasting love.

Fill your place in the organized Church. God never surfeits His work through an over supply, and would not have it suffer on account of shortage. It remains with every man to fill his appointed place. And God is watchful for falterers. When destinies are in the balance the voice of the Lord

sounds out, "Go forward." When issues are at stake, He calls to men, "Why halt ye between two opinions;" when men are questioning as to proprieties, He speaks, "Choose ye this day!" After performing a convincing miracle, and through human weakness a great man writhes under the lash of a woman's tongue, the voice sounds, "Up! Anoint Hazeal!" To the wandering disciples whose lack of discriminating faith had brought them into turmoil and darkness, the Master came and quieted perturbed spirits, and spread the morning of a better day, gathered them, taught, and further established them in the life and conditioned them to occupy the several places assigned them within the Church.

The desire for self manifestation is over great in some. In the Spanish-American War, an acquaintance of mine visited Governor Mount, of Indiana, and begged him to use his personal and political influence to secure him the place of high officer in that war. At the same time Governor Mount was favored with a visit from the world-renowned General Lew Wallace, veteran, author, citizen of Indiana, and asked the good Governor to make any possible use of him in the ranks as a private. Spurs won. Plumes worn. Washing the feet of a tired disciple was a becoming service for the only begotten of the Father, full of grace and truth. "The servant is not above His master. It is enough for the servant to be as His master." Yea, Lord, now and alway!

And others are hoping to do some great thing, every act a miracle. Such will certainly undervalue both responsibility and opportunity of their position. It was a new recruit, who had fallen upon the lines of a small parish, through the favor of the Bishop, who complained that the limited opportunities would be trying to his cast of spirit. To which the fatherly man of God replied: "My young brother, you will doubtless find this parish ample, when you come to account to God for the lives of it."

Discharge the obligation which membership fixes. The obligation fixed by membership in Christ's Church, binds the man to make a life for God, and sacrifice it for man.

The one value that ever stands greater than all others in the character of the man Christ Jesus was, that His life was made for God. The one value that ever stands greater in the achievement of the man Christ Jesus was, that His work was done for man. And what was the superlative excellence in the One Perfect Man, must be received as the Ideal, the spirit of which is to be approximated by all redeemed but imperfect men, children of God, servants of Christ, home of the Spirit.

Nothing short of full co-operation with God will cause all this to come to pass. But with the new life hid away with Christ in God, will come growth in knowledge and grace, favor with God and man. And thus in a spirit of a master passion, kept alive by the constraining love divine, will the Church woo and win, the world for God.

## CHAPTER VII.

## MEN GRIPPING MEN.

It was the morning hour. At the sea of the Messiah fishermen were mending their nets. The men had spent the night on the water without success, and were making ready for a later effort, when Jesus came and from the boat addressed the gathered crowd. Then came the command, to push out to the deep water, and put down the net. Wearied because they had labored so long, and out of heart because they had failed, it was somewhat of an effort to obey the Master. But even reluctant obedience was rewarded, and the take was large. And then came the call of Christ unto these fishermen, to a life of humble, holy service in His name, with the promise of a successful issue in a spiritual enterprise. These men were asked to forsake a vocation of their own selection, and enter upon a mission of God's ordination.

## UNTO THE NOBLEST WORK.

There are gradations in living, and promotions for the earnest students in Christ's school. These men had obeyed the voice of the Master; repented,

changed their minds concerning Christ, took a new stand in relation to Him, changed the line of action toward Him; were baptized, and received upon their bodies the elements which spoke of the washings and life-bringing powers of the Spirit. When Jesus was brought before them as the Lamb of God, they took a personal interest in Him, accepted the testimony as final, went after Him, heard His voice, associated with Him; and when they saw his first miracle, believed. As Christ indicated the way, they entered. And men are not made perfect in the first hour. Growing into the stature of Christ, will be a matter of all the days of living here.

One of the tests applied unto Simon was on the water. Only at the command of Jesus, would Simon fish at such an hour. The catch was more than the nets would carry. They call their partners to help. The fish are gathered in, the boats begin to dip. With Simon it is but an accumulation of disasters. Breaking nets, sinking boats. And so the quick, hot, commanding prayer, that Jesus should go away. Simon prayed that the sinners' Saviour might leave the sinking sinner. But the prayer for separation was not granted. This confession was the telling out of the deep experience of an heroic soul. It was the making ready for greater things. Jesus remained, won his man, and prepared him for higher service. And Simon on the sea, was not the last servant to prove his sonship through suffering, and to reach the heights, by first experiencing the depths.

His call, "Follow me, and I will make you fishers of men," was unto the noblest work. Take men alive. What a contrast. Men versus fish! From gathering fish from the fresh fountain waters entering this lake, for markets of the world with passing profits, Jesus called men to take men from the polluted ways of the world, for service and life in His eternal kingdom, with a profit in the life that now is, and a promise for the life yet to be. From sights of heaps of dead fish, were they to turn to visions of companies of living men. The salvation of these men was secured. Their first duty unto themselves they had performed, and there is a second—to bring another and others unto the Saviour. I may not speak the name of the first one you are to lead to Christ; I may not indicate whether that one is in your home now, or in the household of your neighbor, or in the adjoining community. But believe it, some one may be led by you to find Jesus Christ as Saviour. Andrew brought Simon. Philip brought Nathaniel. A mother brought her son. A little girl brought her father. A wife brought her husband. A man brought his neighbor. A young man brought his companion. A young woman brought her lover. A father brought his son. "I will make you fishers of men." Let this promise and purpose of Christ, cut as a two-edged knife, between you and that deadening disposition to do nothing, pointed, definite, resolute, to lead some to Christ. If you have not yet led some one to Christ, your second great duty to man is yet to be done!

## INVESTMENT OF POWER.

Christ takes a man wherever and whenever he finds him willing. Dust and divinity are man's component parts, and the will belongs to the person, not the perishable. The key to the possibilities in nature and grace, in the world and with God, is found laid up in the will of man. "What wilt thou?" is the human limitation set to the divine accomplishment.

There is something better for each than we now severally enjoy. From toiling alone in the night without gains, to successfully laboring together with God while it is day; from spreading dead fish out for the appetites of men, to taking men alive and presenting them finally faultless before the presence of His glory; from a vocation of our selection, unto a mission of God's ordination, is the better way.

To be of the greatest worth to Christ a man must be thoroughly re-made. This world in its transcendent needs, calls for Christ-made men. Only he who has the Holy Spirit actuating him, stands out as the true man. He who gives his millions because he cannot spend so much upon himself, is not rated so high, as he who has only a small salary, and could use more to advantage, but who gives away a stated and proportionate amount every week, because that is what God put him in the world for—to do good. And he who gives his life, will

find it again, renewed unto the likeness of the Life of the Son of Man, the Son of God.

And Christ-made men are not failures. The assurance of their achievements lies in the promise of Christ, and the secret of their success in Christ's invested power. Christ both plans and equips, and is responsible, for both men and methods.

Three kinds of nets were used in fishing. In making use of this figure of speech, three different words are used. Casting-net was from a word meaning, "I throw." Draw-net was from a word, made up of two, meaning, "I throw around." The hauling-net was from a word meaning, "I load." The sea on which these men labored was 160 feet deep at its greatest measurement. There was the net for shallow water, where the fish were easy to find; the net for deep water, where the fish were taken with greater difficulty, and the long net, sometimes measuring one-half a mile from end to end, and swept up every sort in its way.

And taking what Jesus said on the occasion of this call, and what he said when he spake the great missionary parable of taking all sorts, and finding them in every condition, we understand that His call carried with it the provision for the investment of power and the following out a method which would enable them to take men alive for the kingdom, in every possible manner, and covering every conceivable condition.

And is it not true, that men measure the possible successes largely, by what one man may reasonably



expect to accomplish with another? Men classify men, and regard some as easy to reach, others hard of access, and yet some beyond man's power. And whence comes such suggestion? Is there anything in all the Word of God to justify such viewing of men? We need to see men from the vantage of God's spoken message, that all men are equal in that they need the Spirit to enter and remake them, and that men are equal in their possibilities, for God is able to save unto the uttermost.

The question does not turn on what man can do, but on the ability of God. Men are called upon to labor together with God, and through their efforts persuade men to consider their state, and give attention to Christ's claims, and yield, willing servants to obey. And God aids a man in the thing he is called upon to do, so that his labor is not a useless toil. But the power from above, is the energy which operates for the creation of a new life in Christ Jesus, and the same Spirit enables a man to succeed.

### SACRIFICE AND COMPENSATION.

What was the business of the fishermen? To cast the net; to cast the net about the fish; to load the net; and to bring the fish into the boat, and out upon the shore. The business of those who take men for Christ? To grip men, and deliver them unto Christ.

He who saves a soul from death, does not end his work with that. He has also saved the soul for Eternal Life. The difficult entrance of a man into

the kingdom of God on earth, is also the beginning of that abundant entrance that shall be ministered unto him, unto the Kingdom of our Lord and his Christ!

How can a man make the most of his life? By finding Christ for himself, and openly following Him; then by finding others for Christ, who in turn are to become winners of men.

I know of a man who was very fond of fishing. It was reported of him that he had in his library, books, very many, even some hundreds, on fish and fishing. He even translated one book from a foreign tongue. He wanted to make the acquaintance of the finny tribe, in habit and habitat. And this may give us a hint as to the necessity of acquainting ourselves with men, in their habits of life and modes of employment, and thus prepare to approach them at the opportune moment, and with acceptable grace.

With all that may be said, by way of good cheer, to the working force laboring for the Kingdom's extension, as a result of the study of the waymarks in the Church's progress during the opening years of the new century, we must also state with a view to readjustment, that the methods generally employed in the closing years of the old century, are not adequate to the task in the new, and we have no other method to suggest, than what Jesus inaugurated, and was practiced by His early followers: One man heard, followed, believed, and went out to find another, to bring to Christ.

The well known mission field of the first three centuries, comprised a territory of two million square miles, and has as eastern terminus the Euphrates; as western, the Pillars of Hercules; the northern limit was marked by the Danube, while on the south it lay hard against Ethiopia. Throughout this vast country the Christians went bearing the witness to Jesus Christ. And Gibbon in his Roman Empire says, that progress of the new faith in the first, second, and third centuries was due to the fact, that one felt obligated to pass it on to another. The secret of the success of the Church in that day, was, that the members realized the Father's promise, received the Spirit for their work, and in the practice of prayer, obeyed Christ's great commission. We shall move as their worthy successors, when we shall have realized the promise of the Father by giving the Spirit His way with us, and shall be found practicing the great principles, underlying the race—embracing command, to evangelize the world.

The sacrifice these men made was of some magnitude, and what they did was not soon forgotten. In after days the fact of this sacrifice was a strong element in their lives. On the occasion of meeting the young ruler, who failed in the test of renunciation, Peter bore witness to the case of himself and others, and the Master was quick to indicate something of the magnitude of the compensating reward—"manifold more in this time, and in the world to come eternal life."

And God has a way all his own of compensating for losses incurred and sacrifices made for the Life in His kingdom. When Adam endured his trial of faith in the removal of his faithful son, God gave another, and his name Seth, means compensation, and in addition to this, Adam enjoyed the favors at God's right hand through a life of peace for eight hundred years upon the earth. When Abraham endured his trial of faith, and in heart experience had slain and offered his human sacrifice, and had seen him resurrected and led back to his mother as the one in whom the promises centered, God stayed the knife, provided the victim, and spared alive the child of promise and old age. When Job endured his trial of faith, and had suffered the loss of all in a spirit of submission and patience, God magnified the principle of compensation and abundantly blessed. Paul let go the very things most good men prize, because he believed that in so doing, he was to possess the superior blessing, and his expectation was more than met.

This renunciation is to be made in view of our living in two worlds. No life reaches its greatest limit here. Whatever may be sent as a better blessing than what we put aside for Christ's sake and the Kingdom, is not the best. There is yet a manifestation to be made in the interests of the faithful. And so are we led to believe that the suffering endured now through sacrifice, is not to compare with the succeeding glory then.

This compensation can be appreciated only by

those who will practice the great and necessary principle of renunciation. If we could but enter into the words, and gather unto us the spirit of the Apostle Paul, after he had aged as a bond-servant of Jesus, we could perhaps more thoroughly make the sacrifice of all things earthly. His review of earth, and his pre-view of heaven, alike have in them the spirit of sacrifice, which must ever come before compensation.

The men to whom Christ came were fishermen. He found them engaged in preparing to prosecute their labors. He asked them to leave behind their nets, their boats, their industry, their earthly all, and follow Him. He promised to make them fishers of men, successful workmen, able to grip men for Christ. Christ's call is unto the best and noblest for men, the work of gripping men for God.

The office of Chief Executive of our Nation is the highest honor that the American people can confer upon a man. One day a young minister had taken leave of his congregation in which he had been ordained, that he might go to Egypt as a missionary. As he walked out from the Church, a man of rare intelligence, and large observation, turned to me and said, "I would rather be that man than President of the United States." But all do not have to go so far to find a field: sometimes it is the man next, and sometimes the man near. So say Andrew, and Philip, and John.

## CHAPTER VIII.

## RESTORING THE ERRING.

MEN speak their living words, write their vital messages, achieve their abiding successes out of their own experiences. David wrote Psalms which voice the sorrow and regret of the transgressor, the hope and confidence of the penitent, because he had been a great sinner. Solomon gave out the Ecclesiastes, after his years of wanderings in darkness and sin. Paul begets hope of the possession, and appreciation of, the preciousness of the life and home invisible, after his visit in the heaven of heavens, and his look at uncommunicable things. Mendelssohn wrote his last and greatest song out of the accumulation of the past. The living, sententious words of modern book lore, are those written in red, after the pen has been thrust into the very life blood of the author. That which makes the vigorous Christian invincible, is the irrevocable past, with its thousand grounds of skirmish, and its one battleground where faith triumphed over doubt, where the unseen hands of the living Christ, lifted the scarred warrior, from the scenes of carnage, into the realm of eternal peace.

James, looking back over the reach of the past, recalling the days when he helped paralyze the arm of Messiah, by withstanding the messenger, and repudiating His message, and remembering the prayers of the faithful few, and appreciating his state with God, with pulse throbbing with the spirit of it all, wrote down the closing words of his epistle, which give an outline of the grandest work possible to a man saved through the redemptive power of Christ in His Church—the transcendent work of rescuing a man from death, and covering a multitude of sins: “My brethren, if any among you err from the truth, and one convert him, let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.”

### MUTUAL REDEMPTION.

By virtue of vital relation to Christ the Church has a redemptive power to be used upon its membership.

I am not first speaking to Church members ten thousand, or three thousand, or five hundred, or one hundred miles away; this message is not prepared primarily for laborers in the Philippines, on the banks of the Ganges or plains of the Nile; workers in London, in Boston, and San Francisco, Philadelphia and Denver, Pittsburg and Chicago. James first gave this message unto the believing people unto whom he ministered, and afterward unto as

many as would receive it. So do I. First, my people, then unto the Church universal.

When Jesus directed His Apostles back to Jerusalem, to meet other apostolic men and apostolic women, where together they were to receive peculiar equipment, their witnessing was to begin in Jerusalem. And your first field is the hearts, and homes, of your own people.

Look to it that your own heart is right with God. Once a man was impressed with the wonders done by a man who was born by the Spirit, who walked in the Spirit, who was led by the Spirit, who lived in the Spirit, who was filled with the Spirit, and was ready to acknowledge the superiority of such a life over his, counted great with men. But when he tried to obtain this same Spirit, through barter, he quickly learned that he had neither place, nor favor, because his heart was wrong before God.

In this sacred adjustment seek no third party. The inner room and locked door are for you. And once a man is before God, in uprightness in heart purpose, he can then go unto the brethren with ground for success. What is a hard condition in the Church enterprise to-day, has been already, and may appear ages hence. There is essentially nothing novel in men's lives. James saw some within the Church who had erred. He saw also the possibility of their restoration through the efforts of other Church members. And we are especially indebted to him for setting forth in clearness the precious truth, that the Church possesses a peculiar



redemptive power to be used upon itself. Let every congregation make the first district of its mission the family membership roll.

Two classes will sooner or later be in evidence in every growing congregation. Those who fail to accept their privileges and claim their rights, as members of the Church, and those who have once openly declared themselves, but who since neglected to use their rights and failed to appreciate their opportunities.

In the first named class are the children born of believing parents in the Church, but who pass into manhood and womanhood without being led into a state of full membership. In the second named class are men and women who have professed faith, received the right hand of good fellowship, been named and numbered as the following of Christ in the Church, but who have "erred from the truth" (a most human thing to do), and no longer walk as faithful followers of Christ in the Church.

All who constitute these two classes, with their varying degrees of guilt, through negligence, and aggressive transgression, are objects for the efforts of the Church, and subjects upon whom its redemptive power is to be used.

#### POWER TO ACHIEVE.

God having called the Church into a work of mutual redemption, also gives the power by which the end is accomplished. The Master never sends a servant on a fool's errand. The Lord awaits the

achievement of the possible by the members of His Church. Through lacking judgment, or undue zeal, we may ask the impossible, or expect the unreasonable of our children, and when failure comes with disappointments we do not properly place the blame. But God knows men, and God orders measures, and God provides equipment, and God superintends, and God works through men and methods, and the end is accomplished.

That one member can exert a helpful influence over another, arises out of the fact that we are all members of the same body in Christ. In my body one member aids in the control of another. Out on the icy street one night I experienced a fall. My hands aided my feet, and I very soon regained my standing. Then with that experience, my eyes began to aid my feet, will began to act on muscles, and over slippery places I went, and through the ministration of the several members, eyes, hands, feet, muscle, was spared another fall.

But what of the injury sustained by the fall? Well, for a time, the members not immediately injured by the fall, were kept busy nursing the maimed one to health again. "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in the spirit of gentleness; looking to thyself lest thou also be tempted."

In this work which one member is to do for another, we find the continuance of operations which Jesus began. Some lapsed and fell, and the Saviour set about their restoration. He lifted the fallen

with a look, word, fellowship, demonstration. He restored with a look, when His quiet eyes rested on the denying disciple, and sent him out to enter a deeper life than he had yet known; with fellowship, when He tarried in Emmaus to reveal Himself through the breaking of bread, and sent two wandering and wondering disciples back to the post of duty, in possession of a new fact and a new joy; with a word, when in the garden He checked the woman in her effort to personally demonstrate her glad gratitude, and commissioned her to go at once, as the first preacher of the ever-living Christ, out of the tomb forevermore; with a demonstration, when He opened His hand, and disrobed His side, and made the questioner into a man of faith. All these erred and slipped away in their perplexity from the place once occupied, and Jesus restored them. "Go thou, and do likewise."

For the great work of stimulating the negligent, of strengthening the tempted, of helping the one slipping to regain his equilibrium, of uplifting the downfallen, God gives the power unto the Church. May God enable the Church to appreciate the privilege, and to make liberal use of this redemptive power, to be used upon its members.

#### BEYOND CONDEMNATION.

The Church using this redemptive power, will come to be more than an ordinary dispenser of blessings; it will be the recipient of better and larger blessings.

In order to lead another to the Saviour, you must come to God, that He may tell you how. His instructions imparted unto you while meditating upon His Word, and in secret prayer, for the reclaiming of one, will not suffice for the salvation of another. Going forth in quest of a second soul, without further meditation and prayer, would be to seek, without the ability to discover, and the power to restore. In the experiences of a lifetime, you may never find precisely the same conditions, in number and kind, entering for the losing of a life, from its place in the Church. Men are alike in this, that they are all different. In each there is some peculiarity, and the covering of that distinctive point, will be the vital touch, in the saving of that life. And only God can give the soul knowledge, and the heart power, by which each can be touched. Lacking, ask God for them.

Soul saved from death. When Jesus died, God said that was enough. Other souls should live. The genius of a heathen fashioned a goblet, in the bottom of which was a serpent, set to strike. He who lifted the chalice, and drank of the delicious wine, suspected not what the empty glass would reveal—a serpent with gleaming eye, and poisonous fang, ready to deal death. The closing moments of many lives illustrate the moral. Only when life's cup is emptied, does the deluded man realize the awfulness of sin, with failure behind, remorse within, death receiving, Judgment awaiting! When sin is finished, by a man, it brings forth death. Sin

ended, by the Son of Man, brings forth Life Eternal. He who rescues another, helps him into Life's peaceful realm.

Multitude of sins is covered. When one of God's people is restored to heart allegiance, God puts all sin from sight. When the Younger Son sat at the Father's table, he was spared the embarrassing review of the wasting of substance, and the other experiences of the far country. When the husband sought out the wandering wife, finding her cast off and forsaken by those who had abducted her, he took her unto his heart and home, and neither thought hard things about her himself, nor allowed others to speak cruel words against her. With his own manhood he covered the past, and protected her in the present. Thus does the Spirit show us the mind, and heart, and act of God, as manifested in the records kept, in the Fifteenth of Luke, and the Third of Jeremiah.

In view of where I am writing, are men building a new house. It is to be the home of a man who is accounted prosperous in many things. A few years ago he was a sorrow to his family, and a reproach in the community. Then he was profane, drunken, and a profligate indeed. But the Church exercised a careful oversight in the days of his plunging, wreckless sinning. At last he began to note the care the Church had for him, and heeded the voice within, and was restored from his erring way. And to-day he is a zealous worker within the Church, waging an incessant war against organized

and desultory vice, and is a living example of the work to be accomplished by the Church upon the erring brother.

The redemptive power of the Church, used upon itself, places multitudes of lives beyond the possibility of a condemning judgment.

## CHAPTER IX.

## PASSIONATE EARNESTNESS.

LET our slogan be, Up to Christ! Retrenchment never, advancement ever!

Hope of a better state arises with dissatisfaction with existing conditions. Christ appeared unto a nation well set in its ways. His movements toward a new regime were not sympathetically noted. The radicalism the rulers read from His utterances made them tremble for the future of the old order. And when He presented a Kingdom in vision, specifying the manner, and indicating the way of entrance, the privileged classes stood out, and despised the opportunity, while many from the submerged classes appreciated the privilege, and passed in. And a mixed company it was, with publican and sinner, the harlot and unclean, the lame and blind and neglected.

The deputation sent from the prison in which John the Baptist, prince of prophets, was enduring his trial of faith, had received the message, and was returning with their observations, to strengthen the Herald. Jesus, alone with the multitudes, began an interrogative address, in which He stated the eminence of the humblest believer in the Kingdom, and the pre-eminence of Himself, by implication.

The time had come for the forth putting of energy

on the part of men, in the spirit of a great endeavor, in the line of a fixed purpose. It was a time for decision, based not on short-sighted plans or perverted expectations, but a decisive forward step, that had the Word of God, for promotion. In perpetuation of the spirit of the man whose faith He was confirming, and in emulation of the example of sturdy men who had honored Him with their confidence, Jesus said: "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and men of violence take it by force."

#### STRENUOUS PURPOSE.

Men must act. Already had the voice of the Father been heard identifying Him, and the Herald had announced His presence. His claims had been attested by signs. He now awaited the favorable decision of men.

And a new world began to be. A wonderful thing was done in France. In 1789 there was a movement started which meant revolution. It was when the ruled arose against the rulers. By this uprising, aristocrats, princes and kings were set adrift, sans-culottism reigned. But in reach of influence, and scope of purpose, this was as nothing in significance to what began to be, when the Pharisees disregarded, and the outcasts entered to reign, in the Kingdom of Christ. It was the breaking of a new day, for the coming of which, all nights had been but preparation. It was the birth of a people,



for the coming in power of which all nations had instinctively yearned. It was the beginning of a new world, for the existence and operations of which, the present heavens, and earth, and sea, with sun and moon and stars, are to pass and give place.

This persistent effort is characteristic of the life of the one to move within Christ's order in grace. Of all those born poor, and who have amassed fortunes by which they have been enabled to live well, and bless others, we have yet to find the first to succeed without a great and prolonged struggle. Competition is too close, and every point of advantage is so contested, that only the persistent succeed. And born poor, we can come into the riches in Christ, only through the closest application to the one end to be reached.

The study of men is most interesting. And so, because of how we find them, on inspection. They have put Christ away, and left alone are doomed to die; assisted by us, they may be led to the way, in which hope springs up. And the thing that makes the student of human conditions sick in heart, and sad in face, is because Christ has been eliminated from the lives of so many. And feeling they are a part of us, we stand like the woman in the Garden, not knowing whither they have borne Him, humanly anxious to undertake the work of replacement. Enough has been put on record, as to the nature of the spirit that must be in the man, who enters Christ's Kingdom, that if we will but search it out, we may expect to be found vigorously going forward toward the goal.

## UNTO A FINISH.

This unique spirit is forthshadowed in the gaining of Canaan. Of the six hundred thousand men who enlisted in that field army, made up of the slaves fresh from bondage, how many were willing for the aggressive conquest, within the limits of the Promised Land? What proportion were ready to pay the price in a great struggle, of the country, that had been destined to become the home of the world's religion, the birthplace of the world's Savior? The reconnoitering party returned, and reports were rendered, major and minor. The result we state. Of men who were unwilling for the agony, there were five hundred and ninety-nine thousand nine hundred and ninety-eight. Of men who were ready to endure the trial, and gain the victory, there were two. But they were, in their inches, men. And the consequences: Back into the wilderness are they turned, like dumb driven cattle, to wander until death should claim every coward, and another army should spring from their sons, who, with the bleaching bones of their ignoble sires on the desert sands, as a warning, should quit themselves like men, and in strength endure as good soldiers. Joshua and Caleb, patriots and soldiers, and men of faith, and of a good courage, were spared, and received inheritance. Let this bit of history pain you, then inspire.

Witness has been born by men who have entered. Paul was pleased to draw his illustrations from the

*racer* and the *warrior*. It is in the epistle of joy and gratitude, that he shows himself as on a race course. Forgetting the things that are behind, and stretching forth unto the things which are before, I press on toward the goal, unto the prize. Oh, there is the prize! But the goal must be touched, before the prize can be claimed. And to slacken in energy and pace may mean disaster. He gives himself unto it, spurred by competitor, provoked by motto, impelled by statue, inspired by the multitude, he stretches toward the goal. College teams were having a meet. Two men, champions in their respective schools, were the objects of concern. They were in the three hundred yard dash. They were off with the pistol shot. Together they ran, side by side. When the end was reached, the foot of one man was on the line, while the breast of the other, who in the last moment and yard *stretched* himself, took the string from the hand that held it, and was pronounced victor.

In the Epistle to the Christians in Ephesus he speaks of putting on the armor as a warrior. And again and again he recounts drill days, reviews, skirmishes, battles, victories. And in the second Epistle to Timothy, the young man whom Paul had helped into the Kingdom and its ministrations, he writes: "I am already being offered, and the time of my departure is come. I have fought the good fight. I have finished my course. I have kept the faith; henceforth there is laid for me the crown of righteousness."

When Jesus was questioned about the probable outcome of his missionary enterprise in the words, "Are there few that be saved?" He gave expression to the truth we have sought to emphasize, *i. e.*, men must exert themselves, in the spirit of a mighty and all-engaging purpose, and strive to enter in, by the narrow door.

The opposition is powerful. Within, is self-will, self-righteousness, self-indulgence, sin, in those counted well-to-do; and fear, shame, and despair, the outworking of sin, in those counted as the fallen among men. Without, is the prevailing and pervading spirit of degenerate humanity, the allurements of false teachings, the sufficiency of other things, the restraints of the bonds of habit.

Men, forge to the center! Historically, was it a suffering woman, who had suffered much through misapplied sciences of unscientific doctors, only to be reduced to a greater degree of suffering? She conquers the fear of violating proprieties, and the censure of those differently conditioned, and, slipping through the crowd, touched the fringe of his outer garment. Is it a blind man, who hears rumors of the approach of the wonder-worker from Nazareth, notwithstanding the authoritative orders, to keep the peace, and maintain order, he shouts the louder for mercy? Is it an ostracised leper, unapproachable because of his loathsome and deadly disease, and set apart to await the welcome of death, he will be heard by the Son of David? Is it the paralytic who must look to others as means for transporta-

tion, he is borne on, in determinate faith, that if they can only land him in the presence of Christ, he would be healed. The young ruler, loved of Christ, in favor with the people, did not rise and measure to the requirements of a passionate earnestness, but in an easy sentimentalism, moved away, with a great emotional sorrow, swelling his heart. Only the earnest win their way.

### CROWN ABOVE CROSS.

When Jesus addressed the great following that had gathered, on the very essence of the life He was calling men unto, and sought to have them learn how they were to have sustenance therein, He spoke of the spiritual participation, in the provision He was placing before them, and a great company staggered, fell back, and went their ways. But when the restored Apostle, in the power of an unearthly inducement, charged the murder of earth's King and Heaven's Prince to the men of Judea, they accepted their place in that sublime tragedy, and, learning the requirement, rose as men to measure to it, and a Christian community of three thousand was created in a day. Men entered the kingdom, as ships break through the boom stretched across the harbor.

The strong words of the Master pass judgment upon that condition of life in which men are found content with the lesser, instead of the greater. At a time when the populace held diverging opinions as to the identity of the new Teacher, and when

Peter made his sublime confession, The Christ of God, Jesus began to outline the way of service. Said He: "The Son of Man must suffer many things and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up." And He said unto all, "If any man would come after me, let him deny himself, and take up his cross daily and follow me. For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake the same shall save it." And when the rich young ruler, poor, in that he did not rule his own spirit, had gone his way sorrowing, and Jesus turned again to His disciples with the essentials of discipleship, they were almost staggered, but, willing to be lured with a prospect of a compensating reward, they listened to the Master's response to Peter's solicitous question: "Lo, we have left all, and followed thee; what then shall we have?" And the Master said unto them, in words and spirit that ought to inspire any man to noblest effort, and abiding trust, "Verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit eternal life." He who follows Jesus Christ in the spirit of a passionate earnestness, is rich in possession, and in prospect. After the struggle come the trophies. Above the Cross rests the Crown.

## CHAPTER X.

## WORKING POWER OF PRAYER.

DEDICATION, is the act of setting apart, from an ordinary, to an extraordinary use. Consecration, is God's accepting, and using, the gift. In the Mosaic laws it was ordained that the first born of both man and beast, should be given unto God. The Hebrews sometimes dedicated fields and cattle, unto the Lord, and when this was done, they were no longer in their power, because, if given in faith, were consecrated. "I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service," is the language Paul uses to express the principle, and describe the method, and define the motive, in self-dedication. He also speaks of the manner of life for all such, in the words, "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? And ye are not your own; for ye were bought with a price: glorify God therefore in your body."

The Church is the embodiment, and expression, of principle in dedication, and consecration. The call of the Lord is heard, and men are substracted from

the worldly kingdom, and are united to God, and brought together, and so constitute a spiritual kingdom.

### THE RIGHTEOUS MAN.

The prayer that proceeds on a mission, and accomplishes great things in its goings, is the one that passes from the heart of the righteous man. "The supplication of a righteous man availeth much in its working," said James.

That which operates toward the making of a righteous man, is, on the part of the individual, the consciousness of unworthiness, acknowledgment of guilt, confession of sin, forsaking of evil practices, a looking unto God for mercy in Jesus Christ. On God's part it is forgiveness, restoration, and favor, which means justification. Such an one is conditioned to realize the meaning of prayer, through happy experiences, and high privileges, and to appreciate the field it covers, between the soul and God.

Prevailing prayer, on the part of the redeemed of God, is but one of the many great achievements of the believer. It is possible, just as are other great things, such as vision, by the soul's organ of sight, affection, with the soul's faculty for loving, culture, through the soul's facilities for application, because the man has been justified of God.

The righteous man is the man whom God accepts. James uses Elijah as a specimen, because in a peculiar way, he was near to the Jews. They knew



his history as he had made it before God, and in the coming of Messias they expected him first to appear to apprise them of the coming of the long-awaited-for Redeemer.

The touchstone in the life of the righteous man is obedience. This is the one thing without which there can be nothing of good. This is a requirement in both the Old Testament order, and that in the New. Elijah was exact to the letter. With the Divine service as passion, he was obedient unto prayer, and waited for his servant to bring him notice of the answer given.

#### PLACE OF PRAYER.

The man of God stands in the range of vast possibilities, when he has apprehended the fact of the working power of his prayer. Sitting at the feet of the Master, until he has learned how to cry Abba, Father, and sees in God the infinite, of what earthly fatherhood is but the finite, he will understand how God will be interested in his desires and needs.

Seeing the place of prayer he will fill it. Certain things have been promised. These pledges cover the needs of all, under every condition. For the giving of these blessings, God would have His children ask, in right manner and motive, up to the measure of their best intelligence. Beyond this God has a way. God has made it a perpetual obligation upon the members of His great family to

ask. The limit of their receiving, is the Name of Christ, the measure of which is, the Divine Will.

The duty of intercession rests on the believer. God had promised rain, but Elijah must pray for it. The promise of the Father was that the Spirit would be given, but He was a realized presence only through prayer. The will of God is to become the plan in every life with God, yet must men pray and seek that "Thy Kingdom come, Thy will be done." The wants of every creature are to be met, and opportunity and ability are given in which to get provision, but men must pray, "Give us this day our daily bread." In the testings no man is to be overburdened, and a way of escape is ever provided, but it is a daily petition, "Lead us not into temptation, but deliver us from evil."

Prayer operates between man's need and God's provision through His promises. Between the life of man and the promise of God, is where prayer works. I have read that the former chief of detectives in New York City, William Sheridan, knew 50,000 faces of those who have proved a curse to humanity, whose likenesses disgrace the walls in the gallery of rogues. A helpful exercise it must prove, to acquaint ourselves with the face value of the 30,000 written promises, less or more, which grace the open page of God's Holy Word. Intelligent prayer enlarges the actual, while unenlightened approach limits the field of the possible. Faith opens the way, and prayer induces God to enter

the realm of His mightiest accomplishments, in the interests of men.

### INFLUENCING MAN.

A stimulating view of prayer is here given: "Availeth much in its workings." Prayer does something. It is a subtle, victorious energy upon a mission. Proceeding from the consecrated, and gripping the promises, it is a holy power, transforming lives, modifying laws, inducing God. Brethren, if we can receive this truth, if we can drink of this cup, if we can be baptized with this baptism, we will be new men to-day, supplication will afford a new joy, we will have a new expectation of God, we will experience a new consciousness of an intrusted power, to be used with God and for men.

Prayer operates upon the suppliant. One's own concern may prove a stumbling block on the way to the Throne. The affairs of a man's person or family may seem of such importance, that he will press unthoughtedly in the direction of the Throne. A careful study of those passages which teach a man not to entertain an all-absorbing thought for himself, may help here. We may expect that prayer will operate upon the petitioner, to modify his personal desires and expectations.

Personal character may also be built up through prayer. The lesser is drawn into and touched by the greater. Some attribute the changes in climatic

conditions to the sun drawing the earth closer to itself, supposing, that some day, the earth will fly into the sun. Of the moral astronomy this theory hints. Man through prayer is in line with God's attraction and is brought nearer, and changed through the operations of his communicating with God.

Others than the petitioner are wrought upon by the prayer of the righteous. The father ruled well in his own household. Before him, day by day, lay the journey of many miles, when minutes counted for much. But every morning, family and help were gathered, and devotions were engaged in. At the end of the day, reassembling, true and grateful thanksgiving was rendered, and all were committed to God for the night. New families have since been formed from the home of that righteous man, all strong and well-ordered because of the quiet workings of the parental supplications. The family altar is worth while. The fire justifies the fuel.

The pastor entered a home where sickness had prostrated a member. After days little improvement could be seen in the wife. Meanwhile the husband had been caught by another malady. The day was long, the suffering intense. The pastor carried them and theirs to the Throne, asking for help. As he was leaving the room, deeply sympathetic, he said to the husband: "I only wish I could be of some real help to you to-day," and received this testimony to the working power of prayer upon another: "Oh, you have been. Your prayer has helped me."

A young man found employment about the premises of a godly man. He was admitted into the real life of the household. He came after a while to be a very thorough-going Christian. In giving his experiences on one occasion, he said it was not on account of the Bible that he changed his way of living, for he did not read it at that time. It was not through any sermon, for he did not then attend Church. Said he: "My conversion is due to the power of my employer's prayer over me."

An aged Christian woman lived in the city of Cincinnati. Her money, in some way or other, had passed into the hands of a heathen man, in New York City. It was all the worldly possessions she was heir to, and it had passed to the hands of another. There was no earthly way by which she could reach him to have him pay. She went for her own in prayer, by the Heavenly way, when she was in great need of her money. One day the man came to her home; entering, he handed her the money, and said, "Madam, you are a Christian, and have been praying for this money. I am not a Christian, but I could not keep your money longer. Your prayer brought me here."

### GOD IS INDUCED.

The prayer of the one whose person is accepted in the Beloved, operates as a persuasion upon God. We need not hesitate in the matter of recognizing, that God permits himself to be influenced by the

considerations which His people present unto Him. Nor need we become perplexed because of what we may suppose belongs to the realm of laws in nature. Men enact laws. Other men, limit, suspend, or nullify those same laws, according to the exigency of the case. Sometimes men have operated in spite of the law, and the result and after conditions, prompted the people to say, that the spirit of the act, was superior to the letter of the law.

We know only a small part of the operations of that law which operates near us. The revealed things belong to the generation of the living. And there we feel our limit. The secret things—the greater part of every law in nature—lie within the secrets of God, beyond our reach. Grant unto God infinite, what we accord unto man finite, and we will then know Him, as the Governor with the right and ability to modify, to pass by any operative law, or to launch a new energy amidst the multiform operations of His laws, and then will we be ready to pray, and to believe that the prayer of the righteous will persuade God.

There is enough about God's interposition in response to the supplication of the righteous, in the Bible, to make a volume, while from the experiences of the praying Church libraries could be compiled.

It was a little child. Three physicians had been called in rapid succession. All gave as their judgment that the child had no chance for continued life. A minister was called, and prayer was offered for health and continued life. God heard. And with

careful nursing and wise care God answered the prayer, and the child still lives.

It was a young mother. The graduate nurse guarded her. The far-famed surgeon had performed the operation. Later, the time limit was fixed. Within eight hours all must be said that would be said. She would then be gone. She kissed her babe, as it was held above her. She said, I must not die. I will live for my child. She prayed. And the minister prayed for life and health. She is well.

It was a father. The physician sat on one side the bed, the nurse on the other. At nine o'clock the word was sent below that he was fast failing. The pastor and elders and other Church members came together, and continued in supplication for him. By midnight, there was such a change, that all knew God had heard, and entered, and the man was soon lifted unto health, and gives God the glory to-day.

The great truth of this Scripture is not that everything we may choose to ask God for shall be granted, but that prayer, proceeding from the heart of the righteous man, powerfully works, and it is for the Church to learn in the Word, and through experiences, the field of its accomplishment.

The working power of united prayers! The little spray from the rock gets to be a rill, then the rivulet grows to a creek, and the river joins the sea. And one prayer may not seem much, but when it is joined by another, another by others, and when you,

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and you, and all of us, unite the working powers of our several prayers, with the multitude of prayers with working power, going from multitudes of other consecrated lives, we shall move up, lifting men with us, and go on, until we shall do loving violence at the Throne of Grace.

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## CHAPTER XI.

## REACHING HOME.

EVERY child ought to be well born. This is the first part of the heritage to be planned. While the child is, immediately, the offspring of two lives, more remotely, he is the product of the past. What our progenitors were, and how they lived, and what they thought, modifies us, and we transmit their strength and weakness unto our children. It is a serious thing when one realizes his responsible part in continuing the race.

Next to having a child well born, is to have him well conditioned for growth. There are two considerations of vital sort for every growing home. These are: What the parents will find in the child, and what the child will find in the parents. That which is to be the real dominating and characteristic power of the man, is born in the child. And before he knows the experiences of the playground, and schoolroom, he has been making, in a most intimate way, the acquaintance of two whose lives touch and direct his in those most responsible days of his babyhood. It is here that the spirit of the father and mother enters to possess the child. Before any of the surprises of the great outside world

have been experienced, the child has learned the subtleties of hidden powers, and these have played upon him in the look, the word, and action of parents.

### ESTRANGEMENT OF HEART.

The parents' expectation for the child turns not so much upon what the child is really capable of accomplishing, as upon the work the parent has done for the child. The mother endures anything of body or heart suffering for her child, with a hope that some day she will find great satisfaction in the companionship and devotion of the young man. The father plods wearily on, enduring much, believing that the calendar holds the days in which he will sit by to admire the worth and work of a man, grown wise, and strong, and good, conscious of his part in shaping such a life.

When a certain man, the father of two sons, was turning about to find in their lives somewhat of compensation for his years of sacrificing struggle on their behalf, instead of gratitude and readiness for service, he discovered in the younger dissatisfaction and an estranged heart. The demand was, "Father, give me the portion of thy substance that falls to me." Somehow, the most guarded home does not always succeed in keeping out those things which poison the mind, and steal away the heart's love.

We know fathers who would gladly give up half

their fortune, if by this they could only have a faithful son, unto whom they could commit the interests of the other half, knowing that the trust would be respected. Fathers have put their sons to school, at an expenditure of both time and money, hoping thus to prepare them for the real responsibilities of business. Fathers have taken their sons into the office where business is transacted, in the hope that actual experience would awaken the young man to a sense of the possible. Fathers have made sons partners in business, hoping that by being associated with successful men, and profits accumulating to their credit, they would receive the vision splendid, and make for a larger manhood. Israel's king, with his life work nearly done, would have suffered even unto the grave to redeem his reckless son, unto a life of rectitude, with a possibility in it. Many a prince among men, with his life work but begun, is living to-day, with an heroic insistence, to save a son from the ways of the black hearted, unto the ways of godly contentment, with a profit in the present, and a promise in the future.

The worst thing about the second son was not his demand on the father for a division of goods. Deeper than that was the state of mind and heart. Already was he out from the old home, striding far from its familiar scenes, with an eye that measured the horizon before, and a memory that would soon obscure the domestic past. And it was not the fact that fruit was taken from the tree, and eaten, that was so terrible. But back of the act was that

state of heart, and mind, that made the act a possibility before the transgression became a reality. Men rise or fall with their thoughts. And Christ, in seeking to have men appreciate the significance of living, teaches that the measuring rod for achievement or failure is the intent of the soul. And so He declares that all murderers have not received sentence in courts of earth, for this crime does not rest alone with men whose hands are stained in the life blood of another. All destroyers of the home, and profaners of the Spirit's temple, have not been tried before juries of twelve, for some cover the act, others conceal the desire, yet all who "lust after" are guilty. And when God views men, and approaches them, to find a heart given over to another, and evil, He sees the symptoms of a deadly disease, the estranged heart.

#### WAYS OF THE WORLD.

And the young man went out from his father's house. And that was a crisis. The hour when a young man leaves home for the first time is often freighted with the destiny of the soul. The picture that created the greatest sensation at the World's Fair in Chicago was called "Breaking Home Ties." Other pictures interested people, but this one influenced them. What were the words the mother spoke to her son, while her hand rested on his shoulder? No one will ever know. And it matters not. For, after all, the potency of art is not in

what it reveals but in what it suggests. Chicago is at all times, but never so generally so, as at the season of the Fair, the center toward which men move, from every whither, for any reason. Here the righteous finds opportunity to do good, and the evil to do wickedly; the rich to use their possessions, the ambitious to amass fortune. Here the one elsewhere sought, could turn a corner and be hid in the throng. And so thousands, and more thousands entered the great city. And rich and poor, the cultured and unlettered, the native born and foreign bred, met together about the homely scene portrayed in that picture. It needed no interpreter. The artist had so made it that it told its own story, and made its own revealments. And only repentant hearts felt, and God knew the real value of the picture, "Breaking Home Ties." Standing before it men were carried back in imagination to a home somewhere, and once more entered and relived the day and the hour of their going out. Some went away thanking God for the sweet memories of parental counsel; and some went away to confess unto the Father who hears in secret, and rewards in the open; and some went out to buy up the opportunity and take a new start, and sealed their vow, with a message sent to a parent too long neglected, or a look upon the faded features on a piece of card-board.

Father, mother, speak the directive word before the boy passes out upon the untried paths of the world. It lasts. The trunk was in the wagon. The

restless driver had lifted the whip over the lazy team. The boy was to be taken to the station, and by nightfall be in college in another state. Sisters and brothers had said goodbye. The mother's arm had been about his neck, and her kiss was put upon his lips as a love seal. The last was the father. And with a hearty handshake with true manhood in it, and a voice that sounded out true fatherhood he said, "Goodbye. And be a good boy, John." The few miles of country road were soon covered, the coach of the Accommodation was entered, then the river was crossed, and in the college of the next state the young man began. Days grew to weeks, and months multiplied to years, then the father was not found, for God had received him; the family scattered, and the old farm and home passed unto another. But still the words that are most potent for good in the life of the husband, and the father of sons, are those spoken by the father on the morning of the son's leaving home. "Goodbye. And be a good boy, John."

And when the younger of the two sons had passed out, the world received him. Why not? And is there anyone more cordially greeted in the world than the young man from the godly home, with the marks of manhood upon him, and the powers of manhood within him? If his heart has allowed its affections to go unto the things of the world, all the more hearty can the welcome be. And once received this young man became a plunger. His great nature permitted of no half measures. Why not go

rapidly? Had he not gained his coveted liberty? No more care taking for the interests of the father. No more limitations because of home restrictions. And he was more than pleased with his course. He thought the world received him because of what he was. Had he only known! He was sought for what he could give. He had manly strength, and a capacity for squander. And these two got him along, for they are good and serviceable recommendations. To make much of an impression on the world a young man must use both.

The world demands the best, and must have that first. Have you two children, one brilliant and the other dull? The second will meet temptation last. The brightest, cleverest, sweetest, will be sought first. And so with what one has. That which is most valuable goes first. Truthfulness, honesty, honor, virtue, are not the last to go from the profligate. What made the young man so faint and undone when he was at the farther end of the road, the last of his substance gone, was the consciousness that manhood, for which there is no substitute, was also gone. And in that hour's bitterness he learned what others learn sometime in as painful a way, that the world has small place for the fellow who has nothing to give.

#### HOMEWARD BOUND.

And what a part memory plays. When a young man makes his start on living beyond the charmed circle of home life, he cannot have by his side the

older brother to help him over the hard places; and he cannot sit down by the side of his sister to talk it over, and get his program of action drawn by her. How the heart yearns for the presence and embrace of the mother, and how empty and friendless does life seem, because we cannot counsel with that father, whose words are so valuable now, that we can hear them no more.

The prodigal son had reached his limit. He found himself without resources. He was hungry and without money, and without friends. And night was coming on. And for the first time since leaving home he has time to think. Danger lies in the absence of serious thought. There is hope when men think. Four times in seven days, when plying men with spiritual things, was I met with, "I have not thought seriously about it." The one serious thing of life not yet thought upon! But at the end of the day, his toil ended, and stretched out upon the ground trying to shield his sleepless eyes from the smiting of the moon, the young man's memories are of the old home, and there came a genuine desire to get back, and become a child again, though he would gladly accept the place of a servant. And he arose and started.

Men are valuable, and the fact of their being lost emphasizes their worth. The motherless boy in his loneliness wandered from the yard. The shoe print in the dust showed he had passed down the road leading to the river. The merchant shut his store door, the blacksmith left his hammer on the anvil,



the washerwoman left her tubs, and the minister his manuscript, and the community in a common sympathy sought the little wanderer. At the bank of the river they found a little shoe he had worn. A quarter of a century ago, less or more, a child disappeared from his home. A demand was made upon the father for the payment of \$20,000 for the safe and speedy return of the boy. The chief of detectives, and some friends zealous for the enforcement of law and punishment of criminals, persuaded the father not to satisfy the demand. The opportunity passed and the father never recovered his son. A while ago, in the city of Omaha, a boy was spirited from his home. A demand was made on the father for gold, in amount \$25,000. The same to be put into a bag, taken by night to a spot designated on a road, and on receipt of the money, the son would be returned. The villians got the gold, but the father got his son. A man was lost from the ranks of the British Army. Twenty thousand soldiers were dispatched to find him. And they brought him in.

No matter how a son gets away from the home, the first consideration is, the getting him back again. And so says God. In the great parable on Home Going the Son of Man shows how interested is our Heavenly Father in all our wanderings, awaiting that day, when, stirred by a memory, moved by a conviction, we will turn back to our Father's House.

And once at home with God, how different! A young man wanted to get away from his father's

house. He said life was monotonous and farm labor hard. He wished to strike out for himself. The father and mother made it possible for him to carry out his wish. The mother arranged his change of linen. The father sent a man with a conveyance to bear the young man into the next county, where alone, and on foot, he should begin a new sort of life. It was Friday morning when the young man left home. It was the following Tuesday when he returned. The men were harvesting the oats. The young man joined them. And that night, the father and mother, glad because the son was abed in his room, agreed that the experiences had probably taught a valuable lesson, and that he would be better satisfied with ways of the home. And many years have proved the correctness of their thought. And any man's worldly adventures should serve the end of shutting him up and in with God.

## CHAPTER XII.

## ABIDING HONOR.

THE principle of selection is evident in God's use of men. Out of the multitude He chose a few. When the company of adherents was a considerable, from these He selected the Twelve. And after the numbers were greatly augmented He chose seventy. God has wrought prominently through the few.

The mission of the Seventy was begun in prayer, their commission breathed the spirit of dispatch, and their surety was that they were on an errand for God. They encountered the spirit of opposition, and at the end of a period covering some eight days, they joined Jesus in Jerusalem.

## POINT OF DANGER.

These jubilant men reported on what they did. Nothing was recorded for our study as to the reception given them, or hardships endured, or impression made upon the populace. And it was a unanimous, enthusiastic report. There was no minority report. They are all tongue on their accomplishment. And they had tabulated results in cases of satanic investment. They set out to win, and the

victory was theirs. They had surpassed even apostles in the work done. A while before some of them had failed to expel one devil. Now a report could be made that showed results.

And there is an interesting bit of human nature here. There is an ambition to succeed on the part of the man who, with insistence and aggressiveness, sets about to do work for the Master. And there is also a readiness to state the results; if large, to give figures; if small, to compare with some other year.

And there is moreover an interesting revelation of the Divine Nature which serves as an example for the human life that is merging into the likeness of Christ. A grave check is put upon the words that came so fluently from the spokesman. Christ knew. And the report savored of self-praise and vain glory. Men were being magnified.

Jesus seemed not wholly pleased with His workmen. They had gone beyond Christ's commission. The Seventy were to visit places and do pioneer work, and heal the sick. But they went beyond His commission. And we might expect Christ to be pleased with this large attempt to use His power. Once a poor subject presented a claim in the name of his ruler. He had been instructed to draw what he would. The demand was so large that the one guarding the treasury refused payment until the King could be seen. And when the ruler learned the amount of the man's enormous demand he said, "Pay it. He but honors me in the largeness of his asking." The poor man's desire and ability to name

a large amount were the limits of the gift. It was during a railroad strike. The strikers took the old engineer and the young fireman from the box. The fireman stepped back, and slipped his workman's overalls and blouse off, and as a citizen, mounted the engine, and knowing the train's schedule, pulled the lever, and drew the train out and away unto safety. The company promoted him. He had kept within the train's commission. Again it was a train held up by plunderers. A man entered the box and threw the engineer out. The fireman struck the robber with his shovel, knocking him from the engine. The young fireman found himself alone on the engine of a through passenger train. His first impulse was to give more steam and greater speed. And so he did, and on for forty miles he ran that train. And the world applauded his achievement. But the company discharged him. And the ground was this: the young man did not know the train's schedule; he did not even notify the conductor; he made no effort to rescue the engineer; he had plunged on, not knowing but that the next moment would mean a disastrous wreck.

And Christ looked with disfavor upon the report of the actions of His men. He sought to divert their attention from their past, and direct it unto something better. Jesus had witnessed a strange thing. And He would see a yet more splendid. He had witnessed the fall of Satan. He saw as present the annihilation of Satan's dominion through his own conquest. He would see the rise of saints.

From men trammelled by the ways of the world, he would have them move up, into a realm of true freedom, where every man would be a prince with God.

#### LIFE'S TWO CENTERS.

There are two points about which our lives may gravitate. There is the *chief sorrow*. As children of sorrow, our heritage contains some grief. And how early we realize our birthright. If we cannot always analyze the tear of another, we can at least by way of personal memories, gather up something of the past, and recall those periods in childhood when great waves of sorrow rolled over us; times of youth when the sky was obscured, because of the storm within the heart; experiences of years of maturity, when we could better endure the trial. And sorrow is such a subtle, personal element in our lives, that we come to imagine our cup is overfull.

But with the many sorrows thrown in with life's joys to keep us thoughtful and trusting, there has come, or may come, one great grief, the chief sorrow. A woman buried her younger son, a lad of ten years. Her husband had passed earlier. Her first-born son, a splendid type of manhood, was yet with her. She had come to live largely for the lad. Now he is no more. And after five empty years one cannot talk long with her without being carried back unto the place and period of his going. That special Providence divides the calendar for her. In reminiscence it is always so long before, or so long since, little Victor died. A man was reviewing a section

of his life's story. And very interestingly did he tell the story of how he had endeavored to lead two boys unto a staid and useful manhood. Only a few minutes passed until he gave up the secret, and laid bare his chief sorrow. Seven years before he had followed the loved form of the mother of those sons unto the city of the dead. There is a sorrow center.

And there is the *chief joy*. Sorrow is emphasized by the presence of so much of joy in living. There are always more hours of light than darkness in the day, more days of sunshine than cloud in the year, more years of joy than sorrow in the life. And we have not yet learned to count and estimate our joys. The many little joys come so freely that we have come to accept them as the order in our lives. But there may be, sooner or later, one great delight, the chief joy, about which the whole life will ever swing.

Enough things produce misery. Thinking our reach in power has been shortened will sadden the heart. Events have combined against a man, and cherished plans cannot be carried unto a reality. One has played false, and another has been contaminated, and thus the league has been formed. Or the business enterprise, so deliberately launched, has not come to be the community stirring affair that was expected, and under the burden of a failure the man bends low and is forced to lick the very dust. And it is not every one that can rise above a commercial defeat, surmount a reverse, and scan the heavens beyond the eclipse.

The affection has been on an excursion, and for some unaccountable reason, the virgin love so determined in its quest, has not been requited, and the life seems fated and doomed. In the unguarded moment, when the life was relaxed, sentinels dozing, guards unwary, the enemy crept in, and from within the attack was made, and a sacked, despoiled, conquered dethroned spirit tells the story of a spiritual defeat. And sorrow reigns.

And joy is accentuated. Sometimes a rift in the cloud, showing the blue sky, quiets the fears aroused by the storm. And an outlook and an outlet, a consciousness of purity and power and standing, multiplies and intensifies joy. And we must allow that the Seventy enjoyed a sense of the presence and play of power. And in this they were rejoicing. But Christ broke in upon this unusual condition to teach a yet higher lesson; they were to rejoice in the best. They were yet below the highest. They were to rejoice that their names were written in Heaven, that they had already attained unto Heavenly Citizenship.

### THE GREATEST FAME.

The New York University received a gift of \$100,000 with which to erect the Hall of Fame for Great Americans. The desire of the donor was carried out, and the edifice completed. It is imposing in its appearance and striking in effect; is in the early Grecian style of architecture, semi-circular in shape,



and five hundred feet long. It is built of stone, and has on the solid stone balustrades one hundred and fifty panels eight feet long and two feet wide. These spaces are to contain the bronze tablets bearing in high relief the names of the immortals. Above the names, and between the pillars which surmount the balustrade, are to be placed the busts of these famed and elect native Americans. To the committee empowered to sit in judgment upon the achievements of the great were submitted through nomination two hundred and thirty-four names. Out of these twenty-nine were selected. The system is so arranged that the entire one hundred and fifty panels are expected to be filled by the year two thousand.

And some are busy telling of the pleasure they are experiencing through association with one whose name is there. And others are loud in criticism because others are made conspicuous by their omission. But the greatest fame is not to be a blood relative of one whose name has gained a place in the Hall of Fame on University Heights; nor is abiding honor to have the name placed there through merit or preference. But the Abiding Honor is to have the names written in Heaven.

## CHAPTER XIII.

## THE MISSIONARY ENTERPRISE.

THE subject permits of no reminiscence, and suggests prophesy rather than history. Never have the words of the Christ of God had more meaning than to-day. "Lift up your eyes and look on the fields, that they are white already unto harvest." Men everywhere feel the need of a Divine Saviour. Humanity does not right itself. The history of past generations does not tell us that of themselves men grew to be spiritual giants. Destruction is the business of sin.

Man's consciousness of need has opened the gates of earth to the coming missionary, and the glad refrain, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation," is in myriads of hearts! The dividing sea has vanished, and the antipodean is next door neighbor, and standing anywhere you can put a finger down on earth's points.

## VISION OF CALVARY.

Holiness being the necessary, and sin the universal, paramount is the command of the Man of Naza-

reth, "Pray ye therefore the Lord of the harvest, that He send forth laborers into the harvest."

Sin is the thing that separates between God and man. Christ died and paid the penalty of sin. The Church was established and exists to save men from the practice of sin. The first guilty, conscience-stricken pair, received a promise which in the race gave rise to a hope, and they saw in the humanity of the Man of Sorrows, a man as he shall be without sin, and we have been told of a future sinless country.

The mission of the Church to the present world is the casting out of sin. When the Master commissioned His Twelve and again His Seventy, He gave them authority over the sin powers in man to cast them out, and save men from them. At Pentecost the Power came in Person and took up His abode in the Church. What is the series of pictures that pass before the mind's eye by a turn of the Church kaleidescope?

The Church without spiritual power. To the early Church was carried a sick boy who had a chronic nervous disease, and suffered with muscular spasms, had paroxysms, and was plagued with the loss of consciousness and sensation. And those commissioned to cure such stood before the living sufferer helpless as dead men. And this picture seems familiar because modernized.

The Church using the power given. The people waited and the Spirit was given. In this new might the men faced the hostile multitudes and proclaimed

the unwelcome facts, and men were convicted, confessed their sin, acknowledged their guilty part in the world's greatest tragedy, turned to the Lord for mercy, and in a day three thousand were saved. And this because entrusted power was used.

The Church whose helping arm has been shortened. In moral reach the Church may be greater. Existing in a community something is accomplished by standing as a witness and hearing the testimony. Once God asked his following Israel to *stand* and see the salvation of God, and as soon as they realized the power of the Author of their strength they were to move on. And to-day let the Church *stand* and see a perpendicular Cross with a Man upon it, looking down upon a prostrate world, and then in the inspiration of the vision, let the Church *arise* and *conquer*.

One thing that saddens the student of Church history is the discovery of the Church ruins that mark the pathway of the past. All the ground taken has not been held. Individuals have slipped away, localities have been forsaken, countries have been surrendered. Removals are numerous in statistics for the year; one large working section of the Church has organized only four more centers within the year than congregations dissolved by that same body of believers in the same period. Many localities are becoming churchless. Of countries, Asia Minor, Northern Africa, Egypt, the Holy Land, tell the story of ground surrendered. And what a dream of well nigh universal domain comes over us

as we think of what might have been had the Church practiced the principle of boundaries announced so long ago: "Every place that the sole of your foot shall tread upon, to you have I given it."

### GREATER WORKS.

Napoleon once said: "Under good government, the Nile invades the Desert, but under a bad one the Desert invades the Nile." And too often the Church has been overtaken and bound by the world.

Criticism is not correction. It is said of Michael Angelo that he criticized by creation, not by finding fault. Aspiring to this same spirit of genius, I would hasten to suggest a remedy for the correction of the unfavorable existing conditions noted: More breathing of the atmosphere of the prayer closet, more understanding in the preaching of the Word, more exaltation of the ample Christ, more confidence in the power of the atoning Cross, more sanctified gifts of men and monies, more daily activities, with busy brain, swift feet and courageous heart! The righting of the whole Church is the rectifying of the individual. Augustine said: "Dost wish to pray in a Temple? Pray in thyself, but first be thou a Temple of God."

The work of the Church is not yet finished. From the domain of false gods with its millions of idol worshippers, there pass from life on earth more than 50,000 every day and are ushered into the presence of Him whom they never knew. On the Mount chosen of

God, where Solomon worshipped, where Isaiah prophesied and Asaph sang, stands a mosque, and the watchword of its votaries is, "There is one God, and Mohammed is His prophet;" and over two hundred millions of earth's people march behind the crescent. The original selection of God, those who rejected Christ, have a scattered remnant of more than six millions and a half, and unto these must Christ be preached. Rank infidelity, Christless religion, heartless Christianity, false liberalism, moral recklessness, and every fashion of worldliness, furnish us with parts of the work yet to be done by the Church.

Moreover, an examination of vital statistics shows the increase in the population of earth to be a net gain of three per minute, so that twenty-four hours from now there will be 4,320 more people on the earth than at this moment. This fact speaks in thunderous tones of the necessity of increase in the working force of the Church. And if the Church is to corral and turn back to God the world that is plunging on as driven cattle, it will need to evangelize many more than 3,000 per day. Pentecost will need to be *multiplied many times* in the every-day experiences of the Church!

Any local congregation that is content with having the loss and gain account about even when the inventory for the year is taken, gratified if the gain is in the lead, not tearfully sad, if the losses discount the gains, needs to seek the answer to the prayer: "O Lord, revive thy work in the midst of

the years;" needs to hear the cry of the Lord to His people: "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughters of Zion."

### INTENSITY OF LIFE.

Every true modern prophesy must rest upon Divine purpose and promise. The test of a missionary's representative and achieving ability is whether he be received. Christ so declared. If they receive you, then abide. There is a reception in every land for the missionary. The world is God's. And when the representative of Christ enters, and the Word is heard and the hearts of sinners respond he is a success, though men of high degree and exalted station may not welcome. God has pledged Himself for the success of the Church. And there is but one absolutely popular Person in the knowledge of man, and that is the Obscure and Despised Nazarine. There is but one absolutely popular Institution in the world, and that is the aggregate of His following, the Church.

In each succeeding age man is given a better understanding of the purposes of God. Isaiah, Ezekiel, Daniel, saw parts in their day as things afar. But when the Christian Apostle looked in through the open door of Heaven, he saw the earlier revealed parts, grouped and blended in one perfect

picture. And with the man who deeply fellowships with God to-day, the advantage is greater. He can study the parts, then the picture, and adding the privileges granted in the passing centuries, of reading prophecy as history, his advantage is as yet unparalleled!

To us must be granted clearer visions in order to prepare us for the greater works, which in fulfilment of the destiny prophecy of Christ we are ordained to perform. And there will be a rainbow condition of things in the great missionary enterprise once the Church appreciates God in His plan, and man in his place.

The Swedish soldiers under Gustavus Adolphus, and the Puritans under Cromwell, lived in the spirit of triumphant conquerers. And the persuasion that they were God's soldiers made them indifferent to life, and unconquerable in their fiery zeal. And the Church will fulfil its mission only by operating upon this high plane of moral action.



## CHAPTER XIV.

## THE SOUL WINNER.

A CHILD looking westward at the evening hour expressed a wish to put the sunset upon a canvas. There is a more glorious work for every one of God's children. Unto them it is given to create conditions that will lead to spiritual sunrisings in the souls of the benighted. And mind you, it is a work for every one of God's children. "My father worketh hitherto and I work," said Jesus. My Saviour worked while on earth until weary in mind and spent in body; worked until hungry and sore. And let every follower be one in deed, working on and up, until the day ends and God calls unto a more restful service in a brighter and cleaner world. Every sluggard in the Church is a dead weight to be carried by the living organism; every idler a rough-lock on the wheels of the chariot of God.

It requires the ordained ministry plus the consecrated membership of the Church to win this lost world. And the reason why we are living in a world so crowded with sin, instead of one of super-abounding righteousness is because those who have been named as workers together with God have neglected to do their part, thus rendering it impossible for God

to do His part. Oh, for a vision of this world as it is, and as it is to be, once all the people of God have given themselves to the labors of love! Oh, for a vision of ourselves as practically experienced idlers, and of ourselves as we ought to be, spirited workers, turning this old world upside down for Christ!

### THE TASK.

Win a soul. Your task is to win a soul. Angels might desire to rescue the perishing, but by God's ordination it is man who is to win men. Christ was born of a woman, and remained on the earth long enough to win a company of workmen, and induct them into their labors, and these with their successors were commissioned to win the world to Christ.

As you go about your labors you will come in contact with the soul to be won, in the place of its probation, ordinarily undecided, having as yet not decided for, not against God. Do you not clearly see the precise work you are to do? Bring that soul over to the side of God.

And this is the noblest work of which we now know. What helpful labors God may call us to in the new Heavens and the new earth we know not, but the winning of a soul is the highest work of earth, man laboring together with God, all Heaven interested spectators.

You and I may never build a hospital unto which the unfortunate may be carried, or an asylum to

which may be borne those who have passed beyond man's power to heal, but a grander work remains, delivering a man, a woman, a child from the region of the domain of the evil one, and seeing them develop into the stature of manhood and womanhood, as the measure is found in the Christ-like life.

And the nobler the work the more difficult it is to perform. Elements have already entered the work—the blood of the Son of God, the ministry of the Holy Spirit. And what is required for one soul is the requirement for all. And what is necessary for souls in their totality is necessary for each. Over against the task, win a soul, stands a counter kingdom presided over by the one from the pit, and all the destructive agencies are allies of his. But for the success of the work God has pledged Himself. "I am with you always, even unto the end of the world." He has given the Word to give light to the understanding, His people to bring the soul to God, and His Spirit to bring life to the soul.

### THE EQUIPMENT.

Belief in Christ's Atonement will characterize the soul winner. Wise men have a reason for what they do. Motives antedate actions. And we would not expect a man to be enthusiastic in seeking souls, unless he believed they could be saved, and needed to be saved. Correct views of the Atoning Cross are essential. Christ went to the cross in punishment for sin, and in payment of the price of souls, yours,

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mine, everybody. Your sins, and mine, and others, were the monster hammer that drove the spikes though his sinless flesh. Jesus died to save the world from sin in all its powers and consequences.

The soul winner is confident that God is interested in the soul to be won, and the one who would win it. God interested. This is the business of the Father. He so loved the world, and so desired to save it, that He gave Christ as Ransomer, and accepted Him as Sacrifice. Christ and God so loved the redeemed world that they gave the Holy Spirit to convince the world of its sin, Christ's righteousness and God's judgment.

God watches the wanderer, and with His eyes follows the worker, filling the seeker's heart with encouragement to hasten in the pursuit. Long ago God was pictured as interested in the people of earth. In effect God said: "Forget thee, O Jerusalem, how can I; for I have graven thee upon the palms of my hands, so that as often as I look down at them, thy walls are continually before me." God is always thoughtful for his work and considerate for his workman.

In this great work we are at most and our best only workers together with God. And we are emphatically that. And this consideration urges us to an enlarging faith in God's promise, and purpose, and power to save. It calls us apart and into the prayer chamber, in humble dependence upon Him who ruleth the hearts of men, turning them as the rivers of water are turned. And shall it not spur

us on to a consecrated life of activities, ever remembering that "we have the treasure in earthen vessels, that the excellency of the power may be of God and not of us."

The ability to persuade men will also be a part of the workman's equipment. While the worker's voice is being heard by the soul another voice is sounded out, and it may seem as myriads of voices so many are the ways in which it would direct. Therefore must the soul winner know what he would do, and set about it with a full heart and suitable words, and persistent spirit. You cannot force lost souls over the threshold of the kingdom. You may persuade them to come in! And the most potent force in heaven and earth, love, is also the gentlest in operation. With an enlarging hope, and a great anticipation, and a passion for Jesus Christ may a man live and labor within the circle of the almighty arm, where the Spirit of God begets a passion for souls within the soul of the worker.

### THE REWARD.

There will be reward in that the soul winner has perfected the plan of the redeemed life. The individual is to be a factor in saving the world, for his peculiar life has a plan all its own. The Church must be instrumental in casting sin out of the individual, and ultimately of corporate society. Men saved from sin are to help save men from sinning. And the measure of the stature of the growing saint

is being to the full capacity, in character and works, like Jesus Christ. And finally, awake in the perfection of Life, we shall be like the glorified Man of Nazareth, and shall truly perceive Him.

Reward will come in the eternal consciousness that the will of God has been done upon earth. There is but one supreme will in heaven, God's. The prayer and operations of the moral universe must ever be that the Father's will shall be done on earth.

Eternity will afford ample opportunity for recalling time. And for time the will of God exercised in Jesus Christ is that the world shall be saved. And a part of your reward will be the sweet and eternal consciousness that you with God's help won from sin and spiritual death one or more of the countless multitudes that shall be citizens of the spiritual commonwealth, the New Jerusalem.

The superlative factor in the reward of the soul winner will be the enjoyment of an ever-increasing and everlasting and eternal life of glory. Of this part of the reward I will attempt neither definition nor description. This is to be experience. David, whom God permitted to get very close to the heart of human conditions and things divine, said: "As for me, I shall behold Thy face in righteousness. I shall be satisfied, when I awake with Thy likeness." John, a man who in spiritual recline pillowed his heart upon the calm-producing Saviour of men, said: "Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested we shall be like Him;

for we shall see Him as He is." After Paul was granted an insight into the invisible it required great measures of the grace of God and the sobering powers of the weight of a sinning, lost world upon his heart to keep him in sympathy with his earth mission. Let him speak from his own heart: "I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better; yet to abide in the flesh is more needful for your sakes." The words of Daniel concerning the verities of the everlasting kingdom of Christ are, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." The inspired of God who have spoken and written for all who seek to win souls, are confident that the glory life is the superlative factor in the reward.

Beloved, child of God through grace, by the recreation of the Spirit, your time task is to win souls, your equipment is practical appreciation, your reward the best that God can give.

## CHAPTER XV.

## PERFECTING THE MAN.

THE peculiar gifts and characteristic graces which enable some ministers to gather about them on the Sabbath a great audience are matters for thanksgiving. But the drawing of people is not the highest aim in the life of a minister. The personal elements in the commanding presence and persuasive speech that enables a minister to carry the audience with him and send them away glad is not the highest effort in preaching. The ability to entertain is ever to be used and never abused. The ability to gather all sorts of people from the varying walks and sequestered sections, and hold these of different tastes and habits and unequal attainments are essential to the larger successes which all men should seek to achieve. The supreme effort and the supreme aim must ever be *to present every man perfect in Christ.*

## CROSS OF CHRIST.

Muncausky's exhibits in America aroused the people to an appreciation of what is possible for one industrious man to accomplish within a generation. One of the notable effects was his arrange-



ment of three death scenes. The picture on the right was that of a Russian nihilist standing under drawn cap awaiting the stroke of the executioner. The one on the left was the picture of a soldier who had been court-martialed, and stretched across the muzzle of the great cannon writhing in his chains, in anticipation of the moment when life would be taken. In the main center stood the picture giving in life size the Christ on the Cross. And the place given Him among those condemned to die is the place He ought to hold among those who ought to learn the way into life—the theme of the preacher.

In its reach the Cross is one of magnificent distances. And there is a radical wrong somewhere when the hearers justly complain that the preacher lacks in variety and freshness. Some conditions should never exist in a minister: When, failing to find a good cheer message, he comes into the pulpit, and playing the part of a scold, disheartens the people, binding new burdens instead of showing them how to cast old ones; when a preacher gets so out with himself, people and God, that he will stand before a people, pouring out upon them his little vial of pessimistic poison, a miserable misanthrope; when, failing to know the Word in its mission, he wanders down into the ways of the world to find something that is suggestive of vice haunts, and out of the sewage fishes something fresh for the people. Vote now to silence such misshapen mortals of the cloth!

The Gospel of God is symmetrical and requires

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a man of orderly proportions to proclaim it evenly. In God's University with a worker's library of sixty-six books before him, prepared by men supervised by the Spirit, covering fifteen centuries in making, what possibilities are the preachers! A great plan running unbroken throughout, with two worlds operating harmoniously to work it in and out through the lives of men. Majestic themes for meditation: creation, innocence, generation, sin deflection, degeneration, apostasy, wandering redemption, regeneration, sanctification, justification, adoption, active service, glorification, second advent, millennium, judgment, heaven, eternal life, new heaven and new earth, universal righteousness, eternal progress. And yet all such poor preachers, the many behind the few!

Ideas rule the world. Many give Paul first place among preachers. When, as a leader of a band of persecuting inquisitors on the road to Damascus, he was arrested by the Presence of the Lord Jesus, who stepped from the spaces of the universe and blocked his way. The brightness of His glory overmastered Paul, and, experiencing an awful sensation, his eyes ceased to see and darkness reigned. But the way was soon opened for an idea, and with the coming of sight appeared also a new world to be entered by the way of the Arabian Desert. For three years in the solitudes this idea, Jesus Christ, man's Atoning Saviour and reigning Lord, was forming and adjusting Paul to it. Then he came forth a man of one idea, which comprehended the eterni-

eterni

ties, and all that pertains thereto, and while the work of reconstruction was slow and painful, reiterated by Paul, the idea turned the world upside down. In speaking of his regnant idea, he called it the Cross of Christ, and avowed loyalty to no other, and denied knowledge of any other way. And this is the preacher's theme. As men get their being in need of it, and may come to years without being conscious of its power, it is the work of every preacher to serve the Lord in his generation, the Cross should be as near and potent as when proclaimed by the prince of preachers.

#### MAN'S POSSIBLE PERFECTION.

Perfection is not of quick and easy attainment. It is not a one night production, nor will it fail with the coming of the day. Conditions within and about are against the short-cut plan of maturity. Any-way full maturity is the net result of development, not the gross product of birth.

As students we labor upon first principles, and like children in first school years, recognize stages of advancement. Once the well spring has been opened, there must come a widening and deepening through tributaries until the river joins the mightier sea, and the burdens of the world are borne onward.

The painter can never quite carry his ideal to the canvas. Oil and powders are coarser than gray matter and thought. The sculptor stops before his

thought finds complete expression in the block. Marble is flintier than that upon which the original took shape. The musician keeps back more than he parts with, yet what he gives brings others out of themselves. The man's aim is high, but his strike is ever below the bull's eye, and the reason for it is, that the constructive imagination runs faster and flies higher than the reconstructing muscle. Practice is a more conclusive argument than theory. The religion and philosophy of it move hand in glove throughout the great confession, "For that which I do I know not; for not what I would, that do I practice; but what I hate, that I do—For the good which I would I do not; but the evil which I would not, that I practice—Wretched man that I am! Who shall deliver me out of the body of this death?"

In addressing the Word to broken and bound people their possible perfection in Jesus Christ is to be emphasized. It is a prospect that helps up in life. Man is destined to cling and climb. The better the vision the closer will he cling and the higher will he climb. And Jesus Christ presented Himself as the need of the world, to be the world's desire, to become the world's possession and Possessor. And He is now the one character in history who has a right to be called popular. He has stirred more minds, moved more tongues, drawn more pens than any of the past. Whether men stood by His side as friends, or squared opposite Him as foes, He has commanded universal attention. Men are now called upon to accept Him as Saviour, obey Him as

Master, enjoy Him as Sufficiency, and follow Him as Ensample, serve Him as Lord, have Him as their Hope of Glory. The imperfect, through vital association, partakes of the perfect. Men come to be like the one who influences them most. In the Incarnation man was filled with God. In every true Reincarnation man finds his fulness with God in Christ.

Acceptance of Christ means the entering into conditions through which men move on toward perfection in Christ. His Word is received as the Guide Book in Faith and Practice, and therein are found the outlines and waymarks of the Ideal Life, with all of its power and witchery, He being the common measure for small and great souls. And he who approximates nearest the character and conduct of Christ is greatest in moral grandeur.

The Gospel is as wide as the race, and deep as its needs, being all inclusive. The end to be attained through ministrations is to present every man within possible range, perfect in Christ. Full-grown through union with Christ, full-orbed in doctrine, in faith, in works, the minister gives up one and another, and God receives them, complete in Him.

### THE LABORING MINISTER.

The minister has two points to cover in the lives of others. The one he moves toward along the pathway of admonition, and has to do with repentance,

evidenced through conduct, and is primarily, the heart. The other he approaches on the pathway of teaching, and has to do with faith in receiving doctrines, and is, primarily, the intellect. And when the minister has so far surmounted difficulties that he can play upon heart and intellect he has gone far in the way of a spiritual issue.

He who successfully labors in admonition and teaching also strives in his great purpose of perfecting men. And this expression, *the laboring minister striving*, is far reaching in its message to God's working force. The picture exposed in it is of a man striving in the agony of contest. It leads us back to the Jabbok ford, where the night is broken by an heavenly messenger, with whom Jacob wrestles, and the spot is historically sacred because there, after the many skirmishes God triumphed in the man, and Jacob the supplanter passed, and Israel, He who striveth with God, appeared. We are also led into the secrets of Gethsemane, where the burden of the world's sickness, and sorrow and sin crushes the Master, and the Son of Man felt His soul failing, and conscious of the great work He had engaged to perform, and fearful lest he might die before He reached the accursed tree, He labored and strove in prayer. And we get a hint here of the sacrificing life of a minister—a life developed with God but used with men.

The limit of this striving earnestness, this strenuous persistence is set in the measure of Christ's workings within the Minister. Paul so said: "I

labor also, striving according to His workings which worketh in me mightily." Ministers can hope for no more. None should be satisfied with less.

The searching personal concern is to be, Am I willing to pay the price of a successful ministry? The price in the knowledge of Christ, in acquaintance with the Word, in the study of men, in the application of the Gospel to every needy one. And this will mean the solitariness of the prayer closet, an increase in faith and love, a continuous, manly co-laborer with God.

Such an one must appreciate the value of the individual. Paul was solicitous lest *one man* entrusted to his care should be won and carried away by false teachers. Therefore did He individualize His flock, and His effort was for *all*, that He might present *every* man perfect unto Christ.

Individualism has been obscured, and we need to make the shadow go back on the dial. In the comprehensiveness of the idea of solidarity, and the plan for regenerating institutions, the one man is too little reckoned on. The tendency in some sections is to make society the whale, you and me the Jonahs. Be one and fill the place for a well described entity, remembering that it was a young bride with her broom that went after the coin dropped from its place; it was a watchful shepherd who folded the flock and went after the wanderer; that it was the father of a household who was waiting the home coming of the lost son!

When a man is brought to Christ the Lord re-